EARLY WRITINGS
ELLEN G. WHITE

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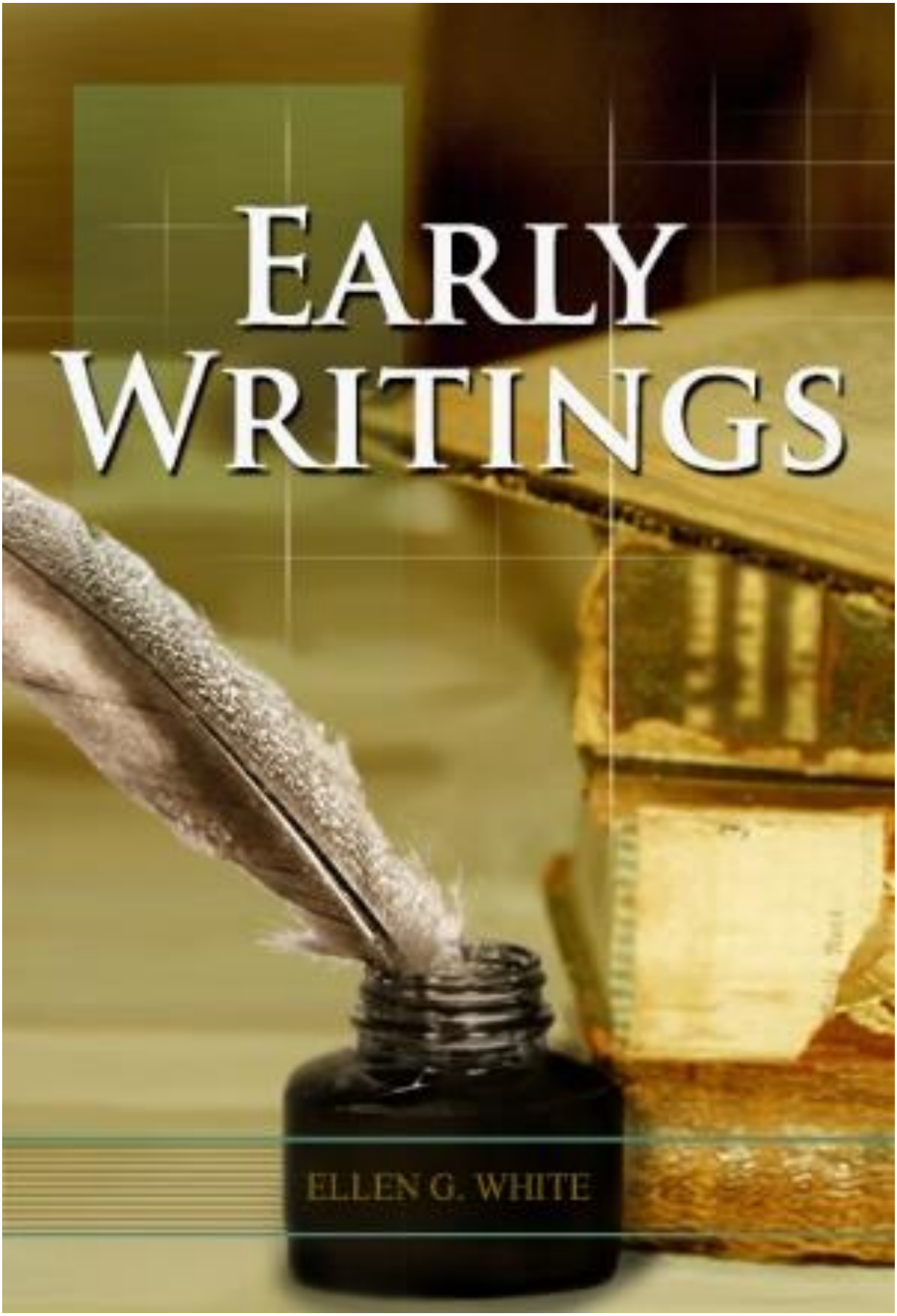
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And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: **18** And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: **19** And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Acts 2:17-19

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This book is dedicated to God.

Foreword

New Covenant Publications International reconnects the reader with the divine plan binding heaven and earth and reinforcing the perpetuity of the law of love. The logo, the Ark of the Covenant represents the intimacy between Christ Jesus and His people and the centrality of God's law. As it is written, “this shall be the covenant that I will make with the house of Israel says the Lord, I will put my law in their inward parts and write it in their hearts and they shall be My people, and I shall be their God.” (Jeremiah 31:31-33; Hebrews 8:8-10). Indeed, the new covenant attests to a redemption, birthed by unabated strife and sealed by blood.

For countless centuries, many have endured galling affliction and incomprehensible oppression, calculated to obliterate truth. Especially in the Dark Ages, this light had been greatly embattled and obscured by human traditions and popular ignorance, because the inhabitants of the world had despised wisdom and transgressed the covenant. The blight of compromise with proliferating evils provoked such a scourge of unbridled degeneracy and diabolic inhumanity, that many lives were unjustly sacrificed, refusing to surrender the freedom of conscience. Nevertheless, a lost knowledge was revived, specifically during the time of the Reformation.

The Reformation era of the 16th century sparked a moment of truth, fundamental change and consequent turbulence, as reflected in the Counter-Reformation. However, through this volume, one rediscovers the undeniable significance of this singular revolution from the perspectives of the Reformers and other courageous pioneers. From their accounts, one can understand the ravaging battles, the reasons underlying such phenomenal resistance and supernatural interventions.

Our motto: “Reformed Books, Transformed Minds,” accentuates the distinct genre of literature, composed in a critical era and its impact. It also resonates the urgency of personal reformation, rebirth and transformation. As the Gutenberg printing press, coupled by the agency of translation, disseminated the principles of the reformed faith, some 500 years ago, the digitalised press and online media would communicate in every language the light of truth in these last times.

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I. "Experience and Views"

We are well aware that many honest seekers after truth and Bible holiness are prejudiced against visions. Two great causes have created this prejudice. First fanaticism, accompanied by false visions and exercises, has existed more or less almost everywhere. This has led many of the sincere to doubt anything of the kind. Secondly, the exhibition of mesmerism, and what is commonly called the "mysterious rapping," are perfectly calculated to deceive, and create unbelief relative to the gifts and operations of the spirit of God.

But God is unchangeable. His work through Moses in the presence of Pharaoh was perfect, notwithstanding Jannes and Jambres were permitted to perform miracles by the power of Satan, that resembled the miracles wrought by Moses. The counterfeit also appeared in the days of the apostles, yet the gifts of the Spirit were manifested in the followers of Christ. And it is not the purpose of God to leave His people in this age of almost unbounded deception without the gifts and manifestations of His spirit.

The design of a counterfeit is to imitate an existing reality. Therefore the present manifestation of the spirit of error is proof that God manifests Himself to His children by the power of the Holy Spirit, and that He is about to fulfill His word gloriously.

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: And your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17. (CF. Joel 2:28.)

As for mesmerism, we have ever considered it dangerous, therefore have had nothing to do with it. We never even saw a person in a mesmeric sleep and know nothing of the art by experience.

We send out this little work with the hope that it will comfort the saints. James White.

Saratoga Springs, N.Y., August, 1851.

II. Historical Prologue

Early writings is a work of lasting and special interest to Seventh-day Adventists, for it embodies the earliest Ellen G. White books. These were written and first published in the 1850's for the edification and instruction of those who with the author had passed through the experiences of the sabbath-keeping Adventists in the 1840's and the early 1850's. This being so, the author assumed on the part of the reader a familiarity with the history of the advent awakening and the development of the Seventh-day Adventist movement that emerged in 1844. Consequently experiences well understood at the time are in some instances merely alluded to, and expressions are employed which to be correctly understood, must be thought of in the framework of the history of the sabbath-keeping Adventists in those early years.

In 1858, in writing of the sounding of the messages of the three angels of Revelation 14, Ellen White deals with the experiences of those who participated in the work and draws lessons from these experiences, rather than giving as one might expect, a clear-cut presentation of the character of these messages. See pages 232-240; 254-258. She at times employs such now unfamiliar terms as "nominal Adventist," "Shut door," "Open door," Et cetera.

Today we are removed by more than a century from those heroic times. The reader must keep this clearly in mind. The history which was so well known to the contemporaries of Ellen White we shall now review, touching some of the high points of the experiences of the sabbath-keeping Adventists during the decade or two preceding the first publication of the materials that appear here.

In the opening paragraphs Mrs. White makes brief reference to her conversion and her early Christian experience. She tells also of hearing lectures on the Bible doctrine of the expected personal advent of Christ, which was thought to be near at hand. The great Advent Awakening to which such brief reference is here made was a movement worldwide in its outreach. It emerged as the result of careful study of the prophetic scriptures on the part of many, and the acceptance of the good news of the coming of Jesus by large numbers of people throughout the world.

The Great Advent Awakening

But it was in the United States that the Advent message was most widely proclaimed and received. As Bible prophecies relating to the return of Jesus were accepted by able men and women of many religious faiths, a large following of earnest Adventist believers resulted. It should be noted, however, that no separate and distinct religious organization was formed. The Advent hope led to deep religious revivals that benefited all the Protestant Churches and led many skeptics and infidels to publicly confess their faith in the Bible and in God.

As the movement neared its high point in the early 1840's, several hundred ministers united in proclaiming the message. In the lead was William Miller, who lived in the eastern edge of New York State. He was a man of prominence in his community and engaged in farming as a livelihood. In spite of a rich religious background, he had grown skeptical in his youth. He lost faith in the Word of God and adopted deistic views. While reading a sermon in the Baptist Church one Sunday morning, the Holy Spirit touched his heart, and he was led to accept Jesus Christ as his Saviour. Miller set about to study the Word of God, determined to find in the Bible a satisfactory answer to all his questions, and to learn for himself the truths set forth in its pages.

For two years he devoted much of his time to a verse-by-verse study of the Scriptures. He determined not to take up the next verse until he felt he had found a satisfactory explanation of the one he was studying. He had before him only his Bible and a concordance. In time he came in his study to the prophecies of the literal, personal, second coming of Christ. He grappled also with the great time prophecies, particularly the 2300-day prophecy of Daniel 8 and 9, Which he linked with the prophecy of Revelation 14 and the message of the angel proclaiming the hour of God's judgment (Revelation 14:6, 7). In this volume, on page 229, Mrs. White states that "God sent His angel to move upon the heart" of William Miller, "to lead him to search the prophecies."

In her girlhood Mrs. White heard Miller deliver two series of lectures in the city of Portland, Maine. A deep and lasting impression was made on her heart. We will let her set before us the reckoning of the prophecies, as Elder Miller presented them to his audiences. For this we turn to Mrs. White's later book, The Great Controversy:

The Reckoning of the Prophetic Periods

"The prophecy which seemed most clearly to reveal the time of the second advent was that of Daniel 8:14: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Following his rule of making scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year [Numbers 14:34; Ezekiel 4:6.]; He saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation.

Miller accepted the generally received view that in the Christian age, the Earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the

prophets and saints, and them who fear His name, and those be destroyed that destroy the earth."—Bliss, Memoirs of Wm. Miller, 76.]

"With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the study of what now appeared of such stupendous importance and all-absorbing interest. In the eighth chapter of Daniel he could find no clue to the starting-point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the Church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel 'fainted, and was sick certain days.' 'And I was astonished at the vision,' he says, 'but none understood it.'

"Yet God had bidden His messenger, 'make this man to understand the vision.' That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying, 'I am now come forth to give thee skill and understanding;' 'therefore understand the matter, and consider the vision.' [Daniel 9:22, 23, 25-27.] There was one important point in the vision of chapter eight which had been left unexplained, namely, that relating to time,—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time:

"'Seventy weeks are determined upon thy people and upon thy holy city Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself.

... And He shall confirm the covenant with many for one week: And in the midst of the week He shall cause the sacrifice and the oblation to cease.'

"The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time,—'unto two thousand and three hundred days; then shall the sanctuary be cleansed.' After bidding Daniel 'understand the matter, and consider the vision,' the very first words of the angel are, 'seventy weeks are determined upon thy people and upon thy holy city.' The word here translated 'determined,' literally signifies 'cut off.' Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter eight, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting-point for the great period of the 2300 days would be ascertained.

"In the seventh chapter of Ezra the decree is found. [Ezra 7:12-26.] In its completest form it was issued by Artaxerxes, king of Persia, B.C. 457. But in Ezra 6:14 The house of the Lord at Jerusalem is said to have been built 'according to the commandment [margin, decree] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, re-affirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking B.C. 457, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.

"'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.'—Namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of B.C. 457. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word 'Messiah' signifies 'the Anointed One.' In the autumn of A.D. 27, Christ was baptized by John, and received the anointing of the Spirit. The apostle Peter testifies that 'God anointed Jesus of Nazareth with the Holy Ghost and with power.' [Acts 10:38.] And the Saviour himself declared, 'the Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.' [Luke 4:18.] After His baptism He went into Galilee, 'preaching the gospel of the kingdom of God, and saying, The time is fulfilled.' [Mark 1:14, 15.]

"'And he shall confirm the covenant with many for one week.' The 'week' here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from

A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was, 'go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.' [Matthew 10:5, 6.]

"'In the midst of the week He shall cause the sacrifice and the oblation to cease.' In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

"The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrim, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, 'went everywhere preaching the word.' 'Philip went down to the city of Samaria, and preached

Christ unto them.' Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings 'far hence unto the Gentiles.' [Acts 8:4, 5; Acts 22:21.]

"Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at B.C. 457, and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, 'the sanctuary shall be cleansed.' Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the second advent—was definitely pointed out.

"Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year. The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place.

"Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the scripture evidence was too clear and forcible to be set aside.

"He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people."—The Great Controversy, 324-329.

The Disappointment and Its Aftermath

It was with keen anticipation that the Advent believers neared the day of the expected return of their Lord. They saw the fall of 1844 as the time to which the prophecy of Daniel pointed. But these dedicated believers were to suffer severe disappointment. As the disciples of old failing to understand the exact character of events to take place in fulfillment of prophecy relating to the first advent of Jesus suffered disappointment, so the Adventists in 1844 were disappointed concerning the development of prophecy relating to the expected second coming of Christ. Of this, Ellen White wrote in this volume:

"Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of

the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing."—Page 243.

Almost immediately following the disappointment of October 22, many believers and ministers who had associated themselves with the Advent message dropped away. Some of these joined the movement largely from fear, and when the time of expectation passed, they abandoned their hope and disappeared. Others were swept into fanaticism. About half of the Adventist group clung to their confidence that Christ would soon appear in the clouds of heaven. In the experience of the derision and ridicule heaped upon them by the world, they thought they saw evidences that the day of grace for the world had passed. These people believed firmly that the return of the Lord was very near. But as the days moved into weeks and the Lord did not appear, a division of opinion developed, and this group divided. One part, numerically large, took the position that prophecy was not fulfilled in 1844, and that there must have been a mistake in reckoning the prophetic periods. They began to fix their attention on some specific future date for the event. There were others, a smaller group, the forefathers of the Seventh-day Adventist Church, who were so certain of the evidences of the work of the spirit of God in the great Advent awakening that to deny that the movement was the work of the Lord would, they believed, do despite to the spirit of grace. This they felt they could not do.

A Vision Is Given to Ellen Harmon

The experience of this company of believers, and the work they were to do, they found portrayed in the last verses of Revelation 10. The Advent expectation was to be revived. God had led them. He was still leading them. In their midst was a young woman, Ellen Harmon by name, who in December, 1844, barely two months after the disappointment, received a prophetic revelation from God. In this vision the Lord portrayed to her the travels of the Advent people to the New Jerusalem. While this vision did not explain the reason for the Disappointment, which explanation could and did come from Bible study, it gave them assurance that God was leading them and would continue to lead them as they journeyed toward the heavenly city.

At the beginning of the symbolic pathway revealed to youthful Ellen was a bright light, identified by the angel as the midnight cry, an expression linked with the climactic preaching in the summer and autumn of 1844 of the imminent Second Advent. In this vision she saw Christ as leading the people to the city of God. Their conversation indicated that the journey would be longer than they had anticipated. Some lost sight of Jesus and fell off the pathway, but those who kept their eyes on Jesus and the city reached their destination in safety. It is this that we find presented in "My First Vision" on pages 13-17.

Two Groups of Adventists

At first only a few were identified with this group who were moving forward in advancing light. By the year 1846 they reckoned their numbers as about fifty.

The larger group who turned from confidence in the fulfillment of prophecy in 1844 numbered approximately thirty thousand. Their leaders came together in 1845 in a conference in Albany, New York, April 29 to May 1, at which time they restudied their positions. By formal action they went on record as warning against those who claim "special illumination," those who teach "Jewish fables," and those who establish "new tests" (Advent Herald, May 14, 1845). Thus they closed the door to light on the Sabbath and the Spirit of Prophecy. They were confident that prophecy had not been fulfilled in 1844, and some set time for the termination of the 2300-day period in the future. Various times were set, but one after another they passed by. These people, held together by the cohesive element of the Advent hope, at first aligned themselves in several rather loosely knit groups with considerable variation in certain doctrinal positions. Some of these groups soon faded out. The group that survived became the Advent Christian Church. Such are identified in this book as the "first day Adventists" or "nominal Adventists."

Dawn of the Light on the Sanctuary

But we must now turn back to those who tenaciously clung to their confidence that prophecy had been fulfilled on October 22, 1844, and who with open minds and hearts stepped forward into the Sabbath and the sanctuary truths as the light of heaven illuminated their pathway. These people were not localized in any one place but were individuals or very small groups here and there throughout the north central and north-eastern part of the United States.

Hiram Edson, one of this group, lived in central New York State at Port Gibson. He was the leader of the Adventists in that area. The believers met in his home on October 22, 1844, to await the coming of the Lord. Calmly and patiently they awaited the great event. But as the hour of midnight came and they realized the day of expectation had passed, it became clear that Jesus would not come as soon as they had thought. It was a time of bitter disappointment. In the early morning hours Hiram Edson and a few others went out to his barn to pray, and as they prayed, he felt assured that light would come.

A little later, as Edson and a friend were crossing a cornfield to visit fellow Adventists, it seemed as if a hand touched his shoulder. He looked up to see—as if in a vision—the heavens opened, and Christ in the heavenly sanctuary entering into the most holy place, there to begin a work of ministry in behalf of his people, instead of coming forth from the most holy place to cleanse the world with fire, as they had taught. Careful Bible study by Hiram Edson; F. B. Hahn, a physician; and O. R. L. Crozier, a schoolteacher, soon revealed that the sanctuary to be cleansed at the end of the 2300 years was not the earth but the tabernacle in heaven, with Christ ministering in our behalf in the most holy place. This

mediatorial work of Christ answered to the "hour of God's judgment" Call sounded in the message of the first angel (Revelation 14:6, 7). Mr. Crozier, the schoolteacher, wrote out the findings of the study group. These were printed locally, and then in fuller form in an Adventist journal known as the Day-Star, published in Cincinnati, Ohio. A special number dated February 7, 1846, was devoted entirely to this Bible study on the question of the sanctuary.

Truths Confirmed by Vision

While this study was in progress, and before their work was made known, far to the east in the state of Maine, a vision was given to Ellen Harmon in which she was shown the transfer of the ministry of Christ from the holy place to the most holy place at the end of the 2300 days. The record of this vision is found in Early Writings, 54-56.

Of another vision shortly after this, as referred to by Mrs. White in a statement written in April, 1847, she records that "the Lord showed me in vision, more than one year ago, that Brother Crozier had the true light on the cleansing of the sanctuary, etc.; and that it was his will that Brother Crozier should write out the view which he gave us in the The Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord to recommend that extra to every saint."—A Word to the "Little Flock," 12. Thus the finding of Bible scholars was confirmed by the visions of God's messenger.

In subsequent years Ellen White wrote a great deal concerning the sanctuary truth and its significance to us, and there are many references to this in Early Writings. Note especially the chapter beginning on page 250 entitled "The Sanctuary." The understanding of the ministry of Christ in the heavenly sanctuary proved to be the key that unlocked the mystery of the great Disappointment. Our pioneers saw clearly that the prophecy announcing the hour of God's judgment at hand had its fulfillment in the events that took place in 1844, but that there was a work of ministry to be accomplished in the most holy place in the heavenly sanctuary before Jesus should come to this earth.

The message of the first angel and the message of the second angel had been sounded in the proclamation of the Advent message, and now the message of the third angel began to sound. Under this message the significance of the Seventh-day Sabbath began to dawn.

The Beginnings of Sabbath Observance

As we trace the story of the beginning of sabbath-keeping among the early Adventists, we go to a little church in the township of Washington in the heart of New Hampshire, the state that adjoins Maine on the east and whose western boundary is within sixty miles of the New York state line. Here the members of an independent Christian church in 1843 heard and accepted the preaching of the Advent message. It was an earnest group. Into their midst came a Seventh Day Baptist, Rachel Oakes, who distributed tracts setting forth the binding claims of the fourth commandment. Some in 1844 saw and accepted this Bible truth. One of

their number, William Farnsworth, in a Sunday morning service, stood to his feet and declared that he intended to keep God's Sabbath of the fourth commandment. A dozen others joined him, taking their stand firmly on all of God's commandments. They were the first Seventh-day Adventists.

The minister who cared for this church group, Frederick Wheeler, soon accepted the seventh-day Sabbath and was the first Adventist minister to do so. Another of the Advent preachers, T. M. Preble, who lived in the same state, accepted the Sabbath truth and in February, 1845, published an article in the Hope of Israel, one of the Adventist journals, setting forth the binding claims of the fourth commandment. Joseph Bates, a prominent Adventist minister residing in Fairhaven, Massachusetts, read the Preble article and accepted the Seventh-day Sabbath. Shortly thereafter, Elder Bates journeyed to Washington, New Hampshire, to study this new-found truth with the sabbath-keeping Adventists residing there. When he returned to his home, he was fully convinced of the Sabbath truth. Bates in time determined to publish a tract setting forth the binding claims of the fourth commandment. His 48-page Sabbath pamphlet was published in August, 1846. A copy of it came to the hands of James and Ellen White at about the time of their marriage in late August. From the scriptural evidence therein presented, they accepted, and began to keep the seventh-day Sabbath. Of this Ellen White later wrote: "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."—Testimonies for the Church 1:75.

Significance of the Sabbath Revealed

James and Ellen White took their stand purely from the scriptural evidence to which their minds had been directed in the Bates tract. Then on the first Sabbath in April, 1847, seven months after they began to keep and teach the Seventh-day Sabbath, the Lord gave a vision to Mrs. White at Topsham, Maine, in which the importance of the Sabbath was stressed. She saw the tables of the law in the ark in the heavenly sanctuary, and a halo of light about the fourth commandment. See pages 32-35 for the account of this vision. The position previously taken from the study of the word of God was confirmed. The vision also helped to broaden the believer's concept of Sabbath observance. In this revelation, Mrs. White was carried down to the close of time and saw the Sabbath as the great testing truth on which men decide whether to serve God or to serve an apostate power.

Looking back in 1874 to this experience, she wrote:

"I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message."—E. G. White Letter 2, 1874.

The Important Sabbath Conferences

In the providence of God the several sabbath-keeping ministers who led out in teaching these new-found truths in company with a number of their followers, came together in 1848 in five Sabbath conferences. Through periods of fasting and prayer they studied the word of God. Elder Bates, the apostle of the Sabbath truth, took the lead in advocating the binding claims of the Sabbath. Hiram Edson and his associates, who attended some of the conferences, were strong in their presentation of the sanctuary light. James White, a careful student of prophecy, focused his attention on events that must take place before Jesus comes again. At these meetings the leading doctrines held today by Seventh-day Adventists were brought together.

Looking back to this experience, Ellen White wrote:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, [Older brethren among the pioneers are here thus reminiscently referred to. "Father Pierce" was Stephen Pierce, who served in ministerial and administrative work in the early days.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "we can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given."—Selected Messages 1:206, 207.

Thus the doctrinal foundation of the Seventh-day Adventist Church was laid in the faithful study of the word of God, and when the pioneers could not make headway, Ellen White was given light that helped to explain their difficulty and opened the way for the study to continue. The visions also placed the stamp of God's approval upon correct

conclusions. Thus the prophetic gift acted as a corrector of error and a confirmer of truth. (See Gospel Workers, 302.)

The Pioneers Begin to Publish

It was shortly after the fifth of these Sabbath conferences held in 1848 that another meeting was called at the home of Otis Nichols in Dorchester (near Boston), Massachusetts. The brethren were studying and praying concerning their responsibility to herald the light that the Lord had caused to shine upon their pathway. As they studied, Ellen White was taken off in vision, and in this revelation she was shown the duty of the brethren to publish this light. She recounts the incident in Life Sketches.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—Page 125.

Here was a call to action. What could James White do? He had little of this world's goods. But the vision was a divine directive, and he felt the compulsion to move forward by faith. So with his seventy-five cent Bible and concordance with both covers torn off, James White began to prepare the articles on the Sabbath truth and other kindred topics to be printed in a little paper. All this took time, but eventually he presented the copy to a printer in Middletown, Connecticut, who was willing to trust him for the printing order. The type was set, the proofs were read, and one thousand copies of the paper were printed. James White transported them from the Middletown printing office to the Belden home where he and Ellen had found a temporary refuge. The little sheet was six by nine inches in size and contained eight pages. It bore the title The Present Truth. The date was July, 1849. The little pile of papers was laid upon the floor. Then the brethren and sisters gathered about them and with tears in their eyes pleaded with God to bless the little sheet as it should be sent out. Then the papers were folded, wrapped and addressed, and James White carried them eight miles to the Middletown post office. Thus the publishing work of the Seventh-day Adventist Church began.

Four issues were sent out in this manner, and each was prayed over before the papers were taken to the post office. Soon letters were received telling of people who had begun to keep the Sabbath from reading the papers. Some of the letters contained money, and James White, in September, was able to pay the Middletown printer the $64.50 due for the four issues.

Starting the Review and Herald

As James and Ellen White traveled from place to place, staying a few months here and a few months there, they arranged for the publishing of a few issues of the paper. Finally the

eleventh and last issue was published at Paris, Maine, in November, 1850. Mrs. White contributed several articles to The Present Truth. Most of these are to be found in the first part of Early Writings, 36-54.

Also in November, a conference was held in Paris, and the brethren gave study to the growing publishing work. They decided to enlarge the paper and they changed its name to The Second Advent Review and Sabbath Herald. It was published for a few months at Paris, Maine, then at Saratoga Springs, New York. It has been published from that day to this as the church paper of the Seventh-day Adventists.

The Publishing Work Grows

While living at Saratoga Springs, James White arranged in August, 1851, for the printing of Mrs. White's first book titled A Sketch of the Christian Experience and Views of Ellen G. White, Now pages 11-83 of this work. With its 64 pages, it was only a pamphlet.

In the spring of 1852, the Whites moved to Rochester, New York, and there established an office in which they could do their own printing. The brethren rallied to the appeal for money with which to purchase a printing press and six hundred dollars was raised to secure the equipment. How happy the early believers were when our papers could be issued on a sabbath-keeping press! For a little more than three years, they lived in Rochester and published the message there. In addition to the Review and Herald and the Youth's Instructor begun by James White in 1852, they also, from time to time, published tracts. Mrs. White's second pamphlet, Supplement to the Christian Experience and Views of Ellen G. White, was published in Rochester in January, 1854. This is now in Early Writings, 85-127.

Battle Creek Becomes the Publishing Center

In November, 1855, James and Ellen White and their helpers moved to Battle Creek, Michigan. The press and other pieces of printing equipment were placed in a building erected by several of the sabbath-keeping Adventists who had furnished the money with which to establish their own printing office. As their work developed in that little city, Battle Creek became the natural headquarters of the Seventh-day Adventist Church. But it was with difficulty that James White maintained the publishing work.

As we study the background of Early writings, it should be noted that the early sabbath-keeping Adventists at first had a burden to reach with the Sabbath truth only their former brethren in the great Advent Awakening; that is, those who had been with them in the first and the second angels' messages. Consequently for about seven years after 1844, their labors were very largely for Adventists who had not yet taken their stand on the third angel's message. To one familiar with the circumstances, this is understandable.

The "Shut Door" and the "Open Door"

In the special efforts which were made to proclaim the Advent message in the summer of 1844, the leaders in the movement had seen their own experience in the parable of the ten virgins recorded in Matthew 25. There had been a "tarrying time" followed by the cry, "Behold the bridegroom cometh; go ye out to meet him." This was commonly referred to as "the midnight cry." In her first vision, this was shown to Mrs. White as a bright light set up behind the Adventists at the beginning of the path. In the parable, they read that those who were ready went in with the bridegroom to the marriage, "and the door was shut." (See Matthew 25:10.) They therefore concluded that on October 22, 1844, the door of mercy was closed to those who failed to accept the message which had been so widely proclaimed. Some years later Ellen White wrote of this:

"After the passing of the time when the Saviour was expected, they [the Advent believers] still believed His coming to be near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. It appeared to them to be taught in the Bible, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut.'"—The Great Controversy, 429.

Then Mrs. White continues to show how light began to dawn on this question:

"But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an 'open door' to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.

"Now was seen the application of those words of Christ in the revelation, addressed to the Church at this very time: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.' (Revelation 3:7, 8.)

"It is those who by faith follow Jesus in the great work of the atonement, who receive the benefits of His mediation in their behalf; while those who reject the light which brings to view this work of ministration, are not benefited thereby."—Ibid., The Great Controversy, 429, 430.

The Two Ways Out of the Perplexity

Mrs. White then speaks of how the two groups of Advent believers related themselves to the experience of the disappointment of October 22, 1844:

"The passing of the time in 1844 was followed by a period of great trial to those who still held the Advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the Advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14."—Ibid., The Great Controversy, 431, 432.

Certain references occur in this work, on pages 42-45, to the "open door" and the "shut door." This is correctly understood only in the light of the background of the experience of our early believers.

Not too long after the Disappointment the pioneers saw that while there were those who through the definite rejection of light had closed the door to their salvation, there were many who had not heard the message and had not rejected it, and these might benefit from the provisions made for man's salvation. By the early 1850's these points stood out clearly. Then too, avenues for the presentation of the three angel's messages were beginning to open up. Prejudice was dying away. Ellen White, looking back to their experience following the Disappointment wrote:

"'It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter.'"—The Review and Herald, November 20, 1883.

But in 1851 elder white was able to report: "'Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate.'"—The Review and Herald, August 19, 1851.

The Call for Church Organization

But with these new opportunities, and with a larger number of people accepting the message, a few discordant elements came into their midst. If these had not been checked, the work would have been greatly injured. But here again we see the providence of God in guiding his people, for on December 24, 1850, in a vision given to Ellen White, she tells us: "'I saw how great and holy God was. Said the angel, "Walk carefully before Him, for

He is high and lifted up, and the train of His glory fills the temple." I saw that everything in heaven was in perfect order. Said the angel, "Look ye, Christ is the head, move in order, move in order. Have a meaning to everything." Said the angel, "Behold ye and know how perfect, how beautiful, the order in heaven; follow it."'"—Ellen G. White Manuscript 11, 1850.

It took time to lead the believers generally to appreciate the needs and value of gospel order. Their past experiences in the Protestant churches from which they had separated led them to be cautious. Except in those places where the practical need was very evident, fear of inviting formality held the believers back from church organization. It was not until a decade after the vision of 1850 that more mature plans for organization were finally effected. Undoubtedly a factor of primary importance in bringing the efforts to fruition was a comprehensive chapter entitled "Gospel Order," Published in the Supplement to the Christian Experience and Views of Ellen G. White. This appears in this work as pages 97-104.

In 1860, in connection with the organizing of the publishing work, a name was chosen. Some thought that "Church of God" would be appropriate, but the sentiment prevailed that the name should reflect the distinctive teachings of the church. They adopted "Seventh-day Adventist" as their name. The following year some companies of believers organized themselves into churches, and the churches in Michigan formed a State conference. Soon there were several State conferences. Then in May, 1863, the General Conference of Seventh-day Adventists was organized. This takes us five years beyond the time of Early Writings.

The Great Controversy Vision

Reference has been made to the moving of the publishing work from Rochester, New York, to Battle Creek, Michigan, in November, 1855. Elder and Mrs. White made their home in Battle Creek and after the work was well established there, they were able to continue their travels in the field. It was in connection with a visit to the State of Ohio in February and March, 1858, that the important great controversy vision was given to Mrs. White in the public school-house at Lovett's Grove. The account of this vision which lasted two hours is found in Life Sketches, Pages 161, 162. In September, 1858, Spiritual Gifts, Volume I: The Great Controversy Between Christ and His Angels and Satan and His

Angels, was published. This little book of 219 pages constitutes the third and last division of Early Writings.

The small publications of the first fifteen years of Mrs. White's work were to be followed by many larger books dealing with many subjects vital to those who keep the commandments of God and have the faith of Jesus Christ. Nevertheless the earliest writings will always be especially dear to the hearts of all Seventh-day Adventists.

—Trustees of the Ellen G. White Estate. Washington, D.C.

March, 1963.

By the request of dear friends, I have consented to give a brief sketch of my experience and views, with the hope that it will cheer and strengthen the humble, trusting children of the Lord.

At the age of eleven years I was converted, and when twelve years old was baptized, and joined the Methodist Church. [Mrs. White was born at Gorham, Maine, November 26, 1827.] At the age of thirteen I heard William Miller deliver his second course of lectures in Portland, Maine. I then felt that I was not holy, not ready to see Jesus. And when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it.

In 1842, I constantly attended the second advent meetings in Portland, Maine, and fully believed that the Lord was coming. I was hungering and thirsting for full salvation, an entire conformity to the will of God. Day and night I was struggling to obtain this priceless treasure, that all the riches of earth could not purchase. As I was bowed before God praying for this blessing, the duty to go and pray in a public prayer meeting was presented before me. I had never prayed vocally in meeting, and drew back from the duty, fearing that if I should attempt to pray I would be confounded. Every time I went before the Lord in secret prayer this unfulfilled duty presented itself, until I ceased to pray, and settled down in a melancholy state, and finally in deep despair.

In this state of mind I remained for three weeks, with not one ray of light to pierce the thick clouds of darkness around me. I then had two dreams which gave me a faint ray of light and hope. [The dreams here referred to will be found on pages 78-81.] After that I opened my mind to my devoted mother. She told me that I was not lost and advised me to go and see brother stockman, who then preached to the advent people in Portland. I had great confidence in him, for he was a devoted and beloved servant of Christ. His words affected me and led me to hope. I returned home and again went before the lord, and promised that I would do and suffer anything if I could have the smiles of Jesus.

The same duty was presented. There was to be a prayer meeting that evening, which I attended, and when others knelt to pray, I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I was aware of it, and the promises of God looked to me like so many precious pearls that were to be received by only asking for them. As I prayed, the burden and agony of soul that I had so long felt left me, and the blessing of God came upon me like the gentle dew. I gave glory to God for what I felt, but I longed for more. I could not be satisfied till I was filled with the fullness of God. Inexpressible love for Jesus filled my soul. Wave after wave of glory rolled over me, until my body grew stiff. Everything was shut out from me but Jesus and glory, and I knew nothing of what was passing around me.

I remained in this state of body and mind a long time, and when I realized what was around me, everything seemed changed. Everything looked glorious and new, as if smiling and praising God. I was then willing to confess Jesus everywhere. For six months not a cloud of darkness passed over my mind. My soul was daily drinking rich draughts of salvation. I thought that those who loved Jesus would love His coming, so went to the class meeting and told them what Jesus had done for me and what a fullness I enjoyed through believing that the Lord was coming. The class leader interrupted me, saying, "Through Methodism"; but I could not give the glory to Methodism when it was Christ and the hope of His soon coming that had made me free.

Most of my father's family were full believers in the advent, and for bearing testimony to this glorious doctrine seven of us were at one time cast out of the Methodist Church. At this time the words of the prophet were exceedingly precious to us: "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isaiah 66:5.

From this time, up to December, 1844, my joys, trials, and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below.

CHAPTER 1- My First Vision

[This view was given soon after the great Advent Disappointment in 1844, and was first published in 1846. Only a few of the events of the future were seen at that time. Later views have been more full. See also appendix.] As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. (Numbers 14:10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.

But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we [see appendix.] heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into

prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt that we had a perfect right in the city.

Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one

tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stockman, [see appendix.] who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring.

With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, "The city, the great city, it's coming, it's coming down from God out of heaven," and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade." Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees moved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion.

As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place: the box, the pine, the fir, the oil, the myrtle, the

pomegranate, and the fig tree bowed down with the weight of its timely figs—these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia."

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, "Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain." And He said, "You must go back to the earth again and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!

After I came out of vision, everything looked changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me. I told the view to our little band in Portland, who then fully believed it to be of God. That was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view and showed me the trials I must pass through, and that I must go and relate to others what He had revealed to me, and that I should meet with great opposition and suffer anguish of spirit by going. But said the angel, "The grace of God is sufficient for you; He will hold you up."

After I came out of this vision, I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted, God would leave me, and I should surely be lost. I went to the Lord in prayer and begged Him to lay the burden on someone else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, "Make known to others what I have revealed to you."

In my next vision I earnestly begged of the Lord that, if I must go and relate what He had shown to me, He would keep me from exaltation. Then He showed me that my prayer was answered, and if I should be in danger of exaltation His hand would be laid upon me, and I would be afflicted with sickness. Said the angel, "If you deliver the messages faithfully, and

endure unto the end, you shall eat of the fruit of the tree of life and drink of the water of the river of life."

Soon it was reported all around that the visions were the result of mesmerism, [see appendix.] and many Adventists were ready to believe and circulate the report. A physician who was a celebrated mesmerizer told me that my views were mesmerism, that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that mesmerism was from the devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.

If I had a vision in meeting, many would say that it was excitement and that someone mesmerized me. Then I would go away alone in the woods, where no eye or ear but God's could see or hear, and pray to Him, and He would sometimes give me a vision there. I then rejoiced, and told them what God had revealed to me alone, where no mortal could influence me. But I was told by some that I mesmerized myself. Oh, thought I, has it come to this that those who honestly go to God alone to plead His promises and to claim His salvation, are to be charged with being under the foul and soul-damning influence of mesmerism? Do we ask our kind Father in heaven for "bread," only to receive a "stone" or a "scorpion"? These things wounded my spirit, and wrung my soul in keen anguish, well-nigh to despair, while many would have me believe that there was no Holy Ghost and that all the exercises that holy men of God have experienced were only mesmerism or the deceptions of Satan.

At this time there was fanaticism in Maine. Some refrained wholly from labor and disfellowshipped all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision and sent me to His erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the nominal Adventists charged me with fanaticism, and I was falsely, and by some wickedly, represented as being the leader of the fanaticism that I was actually laboring to correct. Different times were repeatedly set for the Lord to come and were urged upon the brethren; but the Lord showed me that they would all pass by, for the time of trouble must come before the coming of Christ, and that every time that was set and passed by would only weaken the faith of God's people. For this I was charged with being with the evil servant that said in his heart, "My Lord delayeth His coming."

All these things weighed heavily upon my spirits, and in the confusion I was sometimes tempted to doubt my own experience. While at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb and for a few moments was lost to

everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue would be loosed in less than twenty-four hours. A card was held up before me, on which were written in letters of gold the chapter and verse of fifty texts of Scripture. [These texts are given at the close of this article.] After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large bible. I took the Bible and readily turned to all the texts that I had seen upon the card. I was unable to speak all day. Early the next morning my soul was filled with joy, and my tongue was loosed to shout the high praises of God. After that I dared not doubt or for a moment resist the power of God, however others might think of me.

In 1846, while at Fairhaven, Massachusetts, my sister (who usually accompanied me at that time), Sister A., Brother G., and myself started in a sailboat to visit a family on West's Island. It was almost night when we started. We had gone but a short distance when a storm suddenly arose. It thundered and lightened, and the rain came in torrents upon us. It seemed plain that we must be lost, unless God should deliver.

I knelt down in the boat and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, I was taken off in vision and saw that sooner would every drop of water in the ocean be dried up than we perish, for my work had but just begun. After I came out of the vision all my fears were gone, and we sang and praised God, and our little boat was to us a floating Bethel. The editor of The Advent Herald has said that my visions were known to be "the result of mesmeric operations." But, I ask, what opportunity was there for mesmeric operations in such a time as that? Brother

G. had more than he could well do to manage the boat. He tried to anchor, but the anchor dragged. Our little boat was tossed upon the waves and driven by the wind, while it was so dark that we could not see from one end of the boat to the other. Soon the anchor held, and Brother G. called for help. There were but two houses on the island, and it proved that we were near one of them, but not the one where we wished to go. All the family had retired to rest except a little child, who providentially heard the call for help upon the water. Her father soon came to our relief, and, in a small boat, took us to the shore. We spent the most of that night in thanksgiving and praise to God for His wonderful goodness unto us.

Texts Referred to on Preceding Page

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not My words, which shall be fulfilled in their season. Luke 1:20.

All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you. John 16:15.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:4.

And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Acts 4:29-31.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Matthew 7:6-12, 15.

For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matthew 24:24. As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colossians 2:6-8.

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:35-39.

For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Hebrews 4:10-12.

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the

gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. Philippians 1:6, 27-29.

For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Philippians 2:13-15.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6:10-18.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:32.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 Peter 1:22.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another. John 13:34, 35.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Corinthians 13:5.

According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Corinthians 3:10-13.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts 20:28-30.

I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Galatians 1:6-9.

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Luke 12:3-7.

For it is written, He shall give His angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Luke 4:10, 11.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. 2 Corinthians 4:6-9.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Corinthians 4:17, 18.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Peter 1:5-7.

For now we live, if ye stand fast in the Lord. 1 Thessalonians 3:8.

And these things shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark 16:17, 18.

His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this Man is a sinner. He answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He to thee? how opened He thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Would ye also be His disciples? John 9:20-27.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments. John 14:13-15.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. John 15:7, 8.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. Mark 1:23-25.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8:38, 39. And to the angel of the church in Philadelphia write: These things saith He that is holy,

He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that

no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:7-13.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Revelation 14:4, 5.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Philippians 3:20.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James 5:7, 8.

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Philippians 3:21.

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. Revelation 14:14-17.

There remaineth therefore a rest to the people of God. Hebrews 4:9. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Revelation 21:2.

And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. Revelation 14:1.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there

shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever. Revelation 22:1-5. (32)

CHAPTER 2 Subsequent Visions

The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies. In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the

Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai. "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled

with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. [See page 85.] This enraged the churches and nominal Adventists, [see also appendix.] as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!" Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made

welcome, for we had kept the “commandments of God,” and had a “right to the tree of life.” (36)

CHAPTER 3 The Sealing

At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting.

Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing

power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision.

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, “My blood, Father, My blood, My blood, My blood!” Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, “Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.”

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. (39)

CHAPTER 4- God's Love for His People

I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep, and then with a loud voice say, "Amen." But if the saints fixed their eyes upon the prize before them and glorified God by praising Him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and sing with a loud voice, "Alleluia!" and the heavenly arches would ring with their lovely songs.

There is perfect order and harmony in the Holy City. All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out. Heaven is a good place. I long to be there and behold my lovely Jesus, who gave His life for me, and be changed into His glorious image. Oh, for language to express the glory of the bright world to come! I thirst for the living streams that make glad the city of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, "We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth." Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, "None in this place have tasted of the forbidden tree; but if they should eat, they would fall." Then I was taken to a world which had seven moons.

There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written "Victory." Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written "Purity," and around the wreath were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written "Holiness." Above the wreath

was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, “It is not; the city is my home, and I have come to visit this place.” He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, “You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.” (41)

CHAPTER 5- Shaking of the Powers of Heaven

December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said “heaven,” in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said “earth” He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations. (42).

CHAPTER 6- The Open and the Shut Door

Sabbath, March 24, 1849, we had a sweet and very interesting meeting with the brethren at Topsham, Maine. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the city of the living God. Then I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches.

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Revelation 3:7, 8) and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished and He had passed within the second veil; therefore Christians who fell asleep before the door was opened into the most holy, when the midnight cry was finished, at the seventh month, 1844, and who had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith and have not kept the true Sabbath, they were doubting about its being a test for us now.

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah.

Satan is now using every device in this sealing time to keep the minds of God's people from the present truth and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty.

Satan knew this, and he was at work in mighty power to keep the minds of as many people as he possibly could wavering and unsettled on the truth. I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater

security and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings and power of the Holy Ghost. [See page 86. See also appendix.]

I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned. While they were preaching or praying, some would fall prostrate and helpless, not by the power of the Holy Ghost, but by the power of Satan breathed upon these agents, and through them to the people. While preaching, praying, or conversing, some professed Adventists who had rejected present truth used mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. Some even that used it were so far in the darkness and deception of the devil that they thought it was the power of God, given them to exercise. They had made God altogether such a one as themselves and had valued His power as a thing of nought.

Some of these agents of Satan were affecting the bodies of some of the saints—those whom they could not deceive and draw away from the truth by a Satanic influence. Oh, that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan and be on their guard! I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past. [The writer of these words did not understand them as teaching that the time for the salvation of all sinners was past. At the very time when these things were written she herself was laboring for the salvation of sinners, as she has been doing ever since.

Her understanding of the matter as it has been presented to her is given in the following paragraphs, the first published in 1854, and the second in 1888:

"The 'false reformations' here referred to are yet to be more fully seen. The view relates more particularly to those who have heard and rejected the light of the advent doctrine. They are given over to strong delusions. Such will not have 'the travail of soul for sinners' as formerly. Having rejected the advent, and being given over to the delusions of Satan, 'the

time for their salvation is past.' This does not, however, relate to those who have not heard and rejected the doctrine of the second advent."

"It is a fearful thing to treat lightly the truth which has convinced our understanding and touched our hearts. We cannot with impunity reject the warnings which God in mercy sends us. A message was sent from heaven to the world in Noah's day, and the salvation of men depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate.' Looking down to the last days, the same infinite power declares, concerning those who 'received not the love of the truth, that they might be saved,' 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love."] (46)

CHAPTER 7-The Trial of our Faith

In this time of trial we need to be encouraged and comforted by one another. The temptations of Satan are greater now than ever before, for he knows that his time is short and that very soon every case will be decided, either for life or for death. It is no time now to sink down beneath discouragement and trial; we must bear up under all our afflictions and trust wholly in the Almighty God of Jacob. The Lord has shown me that His grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation and through His grace come off victorious.

If we overcome our trials and get victory over the temptations of Satan, then we endure the trial of our faith, which is more precious than gold, and are stronger and better prepared to meet the next. But if we sink down and give way to the temptations of Satan, we shall grow weaker and get no reward for the trial and shall not be so well prepared for the next. In this way we shall grow weaker and weaker, until we are led captive by Satan at his will. We must have on the whole armor of God and be ready at any moment for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God and agonize with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy. Oh, that all could see these things in their true light and endure hardness as good soldiers of Jesus! Then would Israel move forward, strong in God, and in the power of His might.

God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified. It is no small thing to be a Christian and to be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness. Some engage in vain and unbecoming conversation, and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here if we would share in His glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God and advance His precious, suffering cause, we shall dishonor God and the holy cause we profess to love. We have but a little space of time left in which to work for

God. Nothing should be too dear to sacrifice for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now will soon be gathered home to share a rich reward and possess the new kingdom forever and ever.

Oh, let us live wholly for the Lord and show by a well-ordered life and godly conversation that we have been with Jesus and are His meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary.

CHAPTER 8- To the "Little Flock"

Dear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the "dirt brush" [see "William Miller's dream," page 81.] has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late.

The angel said, "Destruction is coming like a mighty whirlwind." I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16-22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon Him. The angel asked, "What for?" Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God!

Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth to do even so little as to hand the messengers God's own money that He has lent them to be stewards over.

The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above." I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out

the scattered flock. An angel said, “Are all messengers?” Another answered, “No, no; God’s messengers have a message.”

I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. [see appendix.] Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by God’s called and chosen messengers, had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property.

The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, “Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.” I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, “All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel’s message awake them.”

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.

I was pointed to Adam and Eve in Eden. They partook of the forbidden tree and were driven from the garden, and then the flaming sword was placed around the tree of life, lest they should partake of its fruit and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, “Who of the family of Adam have passed the flaming sword and have partaken of the tree of life?” I heard another angel answer, “Not one of Adam’s family has passed that flaming sword and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death—a death that will last forever, from which there will be no hope of a resurrection; and then the wrath of God will be appeased.

“The saints will rest in the Holy City and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the end of the one thousand years, when the wicked dead are raised, and gather up around the city. The feet of the wicked will never desecrate the earth

made new. Fire will come down from God out of heaven and devour them—burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked will purify the earth."

CHAPTER 9-The Last Plagues and the Judgment

At the general conference of believers in the present truth, held at Sutton, Vermont, September, 1850, I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary. Said the angel, “It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of the one thousand years.”

After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. “Behold ye,” said the angel, “the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.”

This, I saw, was the work of the saints with Jesus through the one thousand years in the Holy City before it descends to the earth. Then at the close of the one thousand years, Jesus, with the angels and all the saints, leaves the Holy City, and while He is descending to the earth with them, the wicked dead are raised, and then the very men that “pierced Him,” being raised, will see Him afar off in all His glory, the angels and saints with Him, and will wail because of Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side. The prints of the nails and the spear will then be His glory. It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. Those who flee at that time are the wicked, who have just been raised. Then the Holy City comes down and settles on the plain. Satan then imbues the wicked with his spirit. He flatters them that the army in the city is small, and that his army is large, and that they can overcome the saints and take the city.

While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and

glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose and moved all together to the top of the city, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them and consumed them. This was the execution of the judgment. The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, “Glory; Alleluia!”

CHAPTER 10- End of the 2300 Days

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne, [see page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

CHAPTER 11-Duty in View of the Time of Trouble

The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble and have no clogs to weigh them down.

I saw that if any held on to their property and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: “The cause was languishing, God’s people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!” I saw that a sacrifice did not increase, but it decreased and was consumed. I also saw that God had not required all of His people to dispose of their property at the same time; but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the Advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell.

I saw that the message, “Sell that ye have, and give alms,” has not been given, by some, in its clear light, and the object of the words of our Saviour has not been clearly presented. The object of selling is not to give to those who are able to labor and support themselves, but to spread the truth. It is a sin to support and indulge in idleness those who are able to labor. Some have been zealous to attend all the meetings, not to glorify God, but for the “loaves and fishes.” Such would much better have been at home laboring with their hands, “the thing that is good,” to supply the wants of their families and to have something to give to sustain the precious cause of present truth. Now is the time to lay up treasure in heaven and to set our hearts in order, ready for the time of trouble. Those only who have clean

hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.

The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected; therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day.

My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure. (59)

I saw that the Lord has given the world opportunity to discover the snare. This one thing is evidence enough for the Christian, if there were no other; namely, that there is no difference made between the precious and the vile. Thomas Paine, whose body has now moldered to dust and who is to be called forth at the end of the one thousand years, at the second resurrection, to receive his reward and suffer the second death, is represented by Satan as being in heaven, and highly exalted there. Satan used him on earth as long as he could, and now he is carrying on the same work through pretensions of having Thomas Paine so much exalted and honored in heaven; as he taught here, Satan would make it appear that he is teaching in heaven. There are some who have looked with horror at his life and death, and his corrupt teachings while living, but who now submit to be taught by him, one of the vilest and most corrupt of men, one who despised God and His law.

[To appreciate the force of these remarks the reader needs to understand that a work was published through the mediumship of “Rev. C. Hammond,” entitled Pilgrimage of Thomas Paine in the Spirit World, In which Paine is represented as an exalted spirit in the Seventh Sphere. And in the “Investigating Class in New York,” it was said that Christ himself had conversed with a medium and revealed that he was in the Sixth Sphere. The disparity will be understood when it is remembered that they represent the spirits as progressing in the spirit world, and that Christ, after more than 1800 years of progress, has reached the sixth sphere, while Paine, in about 100 years, has reached the seventh! A further explanation of this may be found in the statement of doctor hare, that his spirit sister said her progress had been

retarded by her belief in the atonement of Christ. Thus does spiritualism exalt infidels and infidelity.

August 24, 1850, I saw that the "mysterious rapping" was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan. It was his work that he accomplished in different ways; yet many in the churches and the world were so enveloped in gross darkness that they thought and held forth that it was the power of God. Said the angel, "Should not a people seek unto their God? for the living to the dead?" Should the living go to the dead for knowledge? The dead know not anything. For the living God do ye go to the dead? They have departed from the living God to converse with the dead who know not anything. (See Isaiah 8:19, 20.)

I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan's power would increase and some of his devoted followers would have power to work miracles and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power. [When this view was given, spiritualism had but just arisen and was small; there were but few mediums. Since that time it has spread all over the world and counts its adherents by many millions. As a general thing, spiritualists have denied the Bible and derided Christianity. Individuals have, at different times, deplored this and protested against it, but they were so few that no attention was paid to them. Now spiritualists are changing their method, and many call themselves "Christian spiritualists," Declaring that it will not answer to ignore religion, and affirming that they have the true Christian faith. Bearing in mind, also, that many prominent clergymen are in sympathy with spiritualism, we now see the way open for the complete fulfillment of this prediction, given in 1850. Read also remarks by the author on page 86.] I was pointed back to the time of Moses and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be permitted to imitate the work of God.

That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God's people and overthrow them. Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth. Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power; for God's watchful eye is ever over Israel for good, and He will protect and save His people, if they put their trust in Him. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him.

Said the angel, “Remember, thou art on the enchanted ground.” I saw that we must watch and have on the whole armor and take the shield of faith, and then we shall be able to stand, and the fiery darts of the wicked cannot harm us.

CHAPTER 12-The Messengers

[See Appendix.]

The Lord has often given me a view of the situation and wants of the scattered jewels who have not yet come to the light of the present truth, and has shown that the messengers should speed their way to them as fast as possible, to give them the light. Many all around us only need to have their prejudices removed and the evidences of our present position spread out before them from the Word, and they will joyfully receive the present truth. The messengers should watch for souls as they that must give account. Theirs must be a life of toil and anguish of spirit, while the weight of the precious but often-wounded cause of Christ rests upon them. They will have to lay aside worldly interests and comforts and make it their first object to do all in their power to advance the cause of present truth and save perishing souls.

They will also have a rich reward. In their crowns of rejoicing those who are rescued by them and finally saved will shine as stars forever and ever. And to all eternity they will enjoy the satisfaction of having done what they could in presenting the truth in its purity and beauty, so that souls fell in love with it, were sanctified through it, and availed themselves of the inestimable privilege of being made rich, and being washed in the blood of the Lamb and redeemed unto God.

I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided and the sheep scattered without a shepherd.

I also saw that God had messengers that He would use in His cause, but they were not ready. They were too light and trifling to exert a good influence over the flock and did not feel the weight of the cause and the worth of souls as God's messengers must feel in order to effect good. Said the angel, "Be ye clean that bear the vessels of the Lord. Be ye clean that bear the vessels of the Lord." They can accomplish but little good unless they are wholly given up to God and feel the importance and solemnity of the last message of mercy that is now being given to the scattered flock. Some who are not called of God are very willing to go with the message. But if they felt the weight of the cause and the responsibilities of such a station, they would feel to shrink back and say with the apostle, "Who is sufficient for these things?" One reason why they are so willing to go is that God has not laid upon them the weight of the cause. Not all who proclaimed the first and the second angel's message are to give the third, even after they fully embrace it, for some have been in so many errors and delusions that they can but just save their own souls, and if they undertake to guide others, they will be the means of overthrowing them. But I saw that some who have formerly run

deep into fanaticism would be the first now to run before God sends them, before they are purified from their past errors; having error mixed with the truth, they would feed the flock of God with it, and if they were suffered to go on, the flock would become sickly, and distraction and death would follow. I saw that they would have to be sifted and sifted, until they were freed from all their errors, or they could never enter the kingdom. The messengers could not have that confidence in the judgment and discernment of those who have been in errors and fanaticism that they could have in those who have been in the truth and not in extravagant errors. Many, also, are too apt to urge out into the field some who have but just professed the present truth, who have much to learn and much to do before they can be right in the sight of God themselves, much less point out the way to others.

I saw the necessity of the messengers, especially, watching and checking all fanaticism wherever they might see it rise. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.

If the chosen messengers of the Lord should wait for every obstacle to be moved out of their way, many never would go to search for the scattered sheep. Satan will present many objections in order to keep them from duty. But they will have to go out by faith, trusting in Him who has called them to His work, and He will open the way before them, as far as it will be for their good and His glory. Jesus, the great teacher and pattern, had not where to lay His head. His life was one of toil, sorrow, and suffering; He then gave Himself for us. Those who, in Christ's stead, beseech souls to be reconciled to God, and who hope to reign with Christ in glory, must expect to be partakers of His sufferings here. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:5, 6.

CHAPTER 13-Mark of the Beast

In a view given June 27, 1850, my accompanying angel said, “Time is almost finished. Do you reflect the lovely image of Jesus as you should?” Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel’s message. Said the angel, “Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.” I saw that there was a great work to do for them and but little time in which to do it.

Then I saw that the seven last plagues were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them.

The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the Decalogue and thus make himself equal with God, or even exalt himself above God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled underfoot God’s sanctified day, and, on his own authority, put in its place one of the six laboring days. The whole nation has followed after the beast, and every week they rob God of His holy time. The pope has made a breach in the holy law of God, but I saw that the time had fully come for this breach to be made up by the people of God and the waste places built up.

I pleaded before the angel for God to save His people who had gone astray, to save them for His mercy’s sake. When the plagues begin to fall, those who continue to break the holy Sabbath will not open their mouths to plead those excuses that they now make to get rid of keeping it. Their mouths will be closed while the plagues are falling, and the great Lawgiver is requiring justice of those who have had His holy law in derision and have called it “a curse to man,” “miserable,” and “rickety.” When such feel the iron grasp of this law taking hold of them, these expressions will appear before them in living characters, and they will

then realize the sin of having that law in derision which the Word of God calls "holy, just, and good."

Then I was pointed to the glory of heaven, to the treasure laid up for the faithful. Everything was lovely and glorious. The angels would sing a lovely song, then they would cease singing and take their crowns from their heads and cast them glittering at the feet of the lovely Jesus, and with melodious voices cry, "Glory, Alleluia!" I joined with them in their songs of praise and honor to the Lamb, and every time I opened my mouth to praise Him, I felt an unutterable sense of the glory that surrounded me. It was a far more, an exceeding and eternal weight of glory. Said the angel, "The little remnant who love God and keep His commandments and are faithful to the end will enjoy this glory and ever be in the presence of Jesus and sing with the holy angels."

Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, "Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ's sufferings here if ye would be partakers with Him of His glory hereafter."

Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ's sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels.

As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, "Deny self; ye must step fast." Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, Nay, we will not regard the institution of the beast. (68)

CHAPTER 14- The Blind Leading the Blind

I have seen how the blind guides were laboring to make souls as blind as themselves, little realizing what is coming upon them. They are exalting themselves against the truth, and as it triumphs, many who have looked on these teachers as men of God and have looked to them for light, are troubled. They inquire of these leaders relative to the Sabbath, and they, with the object of getting rid of the fourth commandment, will answer them thereto. I saw that real honesty was not regarded in taking the many positions that were taken against the Sabbath. The main object is to get around the Sabbath of the Lord and observe another day than that sanctified and hallowed by Jehovah. If they are driven from one position, they take an opposite one, even a position that they had but just before condemned as unsound.

God's people are coming into the unity of the faith. Those who observe the Sabbath of the Bible are united in their views of Bible truth. But those who oppose the Sabbath among the Advent people are disunited and strangely divided. One comes forward in opposition to the Sabbath and declares it to be thus and so, and at the conclusion calls it settled. But as his effort does not put the question to rest, and as the Sabbath cause progresses and the children of the Lord still embrace it, another comes forward to overthrow it. But in presenting his views to get around the Sabbath, he entirely tears down the arguments of him who made the first effort against the truth, and presents a theory as opposite to his as to ours. So with the third and the fourth; but none of them will have it as it stands in the Word of God: "The seventh day is the Sabbath of the Lord thy God."

Such, I saw, have the carnal mind, therefore are not subject to the holy law of God. They are not agreed among themselves, yet labor hard with their inferences to wrest the Scriptures to make a breach in God's law, to change, abolish, or do anything with the fourth commandment rather than to observe it. They wish to silence the flock upon this question; therefore they get up something with the hope that it will quiet them and that many of their followers will search their Bibles so little that their leaders can easily make error appear like truth, and they receive it as such, not looking higher than their leaders.

CHAPTER 15- Preparation for the End

At Oswego, New York, September 7, 1850, the Lord showed me that a great work must be done for His people before they could stand in the battle in the day of the Lord. I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to see their true state. And now when the truth is presented to them by the Lord's messengers, they are prepared to listen, and see its beauty and harmony, and to leave their former associates and errors, embrace the precious truth and stand where they can define their position.

I saw that those who oppose the Sabbath of the Lord could not take the Bible and show that our position is incorrect; therefore they would slander those who believe and teach the truth and would attack their characters. Many who were once conscientious and loved God and His Word have become so hardened by rejecting the light of truth that they do not hesitate to wickedly misrepresent and falsely accuse those who love the holy Sabbath, if by so doing they can injure the influence of those who fearlessly declare the truth. But these things will not hinder the work of God. In fact, this course pursued by those who hate the truth will be the very means of opening the eyes of some. Every jewel will be brought out and gathered, for the hand of the Lord is set to recover the remnant of His people, and He will accomplish the work gloriously.

We who believe the truth should be very careful to give no occasion for our good to be evil spoken of. We should know that every step we take is in accordance with the Bible; for those who hate the commandments of God will triumph over our missteps and faults, as the wicked did in 1843.

May 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be separated from His presence. I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body trembled and shook like a leaf. I thought that if it should come near me I would be struck out of existence, but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do. I saw then what faint views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord and cause their petitions to be shut out of heaven.

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." I saw that none could share the "refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence. (72)

CHAPTER 16-Prayer and Faith

I have frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring. Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.

True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the Word of God, and those only who obey that Word can claim its glorious promises. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

We should be much in secret prayer. Christ is the vine, ye are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine we have no strength.

I asked the angel why there was no more faith and power in Israel. He said, "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them." I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen. I saw that we had doubted the sure promises, and wounded the Saviour by our lack of faith. Said the angel, "Gird the armor about thee, and above all take the shield of faith; for that will guard the heart, the very life, from the fiery darts of the wicked." If the enemy can lead the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith and gain his

object; they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith. (74)

CHAPTER 17- The Gathering Time

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [see page 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. [This applies to the chart used during the 1843 movement, and has special reference to the calculation of the prophetic periods as it appeared on that chart. The next sentence explains that there was an inaccuracy which in the providence of God was suffered to exist. But this does not preclude the publication of a chart subsequently which would correct the mistake, after the 1843 movement was past, and the calculation as then made had served its purpose.]

Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, [see appendix.] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be

helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep

them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.

Dear Reader: A sense of duty to my brethren and sisters and a desire that the blood of souls might not be found on my garments have governed me in writing this little work. I am aware of the unbelief that exists in the minds of the multitude relative to visions, also that many who profess to be looking for Christ and teach that we are in the "last days" call them all of Satan. I expect much opposition from such, and had I not felt that the Lord required it of me, I should not have made my views thus public, as they will probably call forth the hatred and derision of some. But I fear God more than man.

When the Lord first gave me messages to deliver to His people, it was hard for me to declare them, and I often softened them down and made them as mild as possible for fear of grieving some. It was a great trial to declare the messages as the Lord gave them to me. I did not realize that I was so unfaithful and did not see the sin and danger of such a course until in vision I was taken into the presence of Jesus. He looked upon me with a frown and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown! Then could I realize, in some degree, what the feeling of the lost will be when they cry, "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Presently an angel bade me rise, and the sight that met my eyes can hardly be described.

A company was presented before me whose hair and garments were torn and whose countenances were the very picture of despair and horror. They came close to me and took their garments and rubbed them on mine. I looked upon my garments and saw that they were stained with blood, and that blood was eating holes in them. Again I fell like one dead at the feet of my accompanying angel. I could not plead one excuse. My tongue refused all utterance, and I longed to be away from such a holy place. Again the angel stood me upon my feet and said, "This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you. But if you are faithful to the end, you shall eat of the tree of life and shall drink of the river of the water of life. You will have to suffer much, but the grace of God is sufficient." I then felt willing to do all that the Lord might require me to do that I might have His approbation and not feel His dreadful frown.

I have frequently been falsely charged with teaching views peculiar to Spiritualism. But before the editor of the Day-Star [see appendix.] ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock by him and others in teaching the spiritual views. I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person."

I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of Spiritualism. I have seen that some who have been deceived and led into this error will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of Spiritualism. Such should make thorough work in confessing their errors and leaving them forever.

I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the "last days"; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.)

To those who may circulate this little work, I would say that it is designed for the sincere only and not for those who would ridicule the things of the Spirit of God.

CHAPTER 18- Mrs. White's Dreams

[Referred to on Page 12]

I dreamed of seeing a temple to which many people were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without, who were going their various ways, were deriding and ridiculing those who were entering the temple, and told them that this plan of safety was a cunning deception, that, in fact, there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple

I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

Just before the Lamb were elevated seats upon which sat a company of people looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed to be like the music of angels. These were they who had come before the Lamb, confessed their sins, been pardoned, and were now waiting in glad expectation of some joyful event.

Even after having entered the building a fear came over me and a sense of shame that I must humiliate myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the Lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night.

I awoke in agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return. My despondency deepened, if that were possible.

Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I should love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pityingly and said:

"Do you wish to see Jesus? He is here and you can see Him if you desire to do so. Take everything you possess and follow me."

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing up the steep ascent fell before gaining the top.

Finally we reached the last step and stood before the door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: "Fear not." The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with holy reverence and an inexpressible love.

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and joyfully telling all whom I met where they could find Jesus. This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul.

CHAPTER 19- William Miller's Dream

[Referred to on Page 48]

I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to “fear not,” for he would “take care of them”.

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me to “come and see.”

I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.

SUPPLEMENT

CHAPTER 20-An Explanation

Dear Christian Friends: As I have given a brief sketch of my experience and views, published in 1851, it seems to be my duty to notice some points in that little work, also to give more recent views.

1. On page 33 is given the following: "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. "The commencement of that time of trouble," here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

2. The view of "The Open and Shut Door", on pages 42-45, was given in 1849. The application of Revelation 3:7, 8, to the heavenly sanctuary and Christ's ministry was entirely new to me. I had never heard the idea advanced by anyone. Now as the subject of the sanctuary is being clearly understood, the application is seen in its force and beauty.

3. The view that the Lord "had stretched out His hand the second time to recover the remnant of His people," on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again.

4. Spirit Manifestations. [see appendix.] On page 43 read as follows: "I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security and to draw the minds of God's people, if possible, to those things and cause them to doubt the teaching and power of the Holy Ghost." This view was given in 1849, nearly five years since. Then spirit manifestations were mostly confined to the city of Rochester, known as the "Rochester knockings." Since that time the heresy has spread beyond the expectations of anyone.

Much of the view on page 59, headed “Mysterious Rapping” given August 1850, has since been fulfilled, and is now fulfilling. Here is a portion of it: “I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan’s power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power.”

I saw the rapping delusion-what progress it was making, and that if it were possible it would deceive the very elect. Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the saints and ensnare them into the belief of this delusion. I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. Our minds must not be taken up with things around us, but must be occupied with the present truth and a preparation to give a reason of our hope with meekness and fear.

We must seek wisdom from on high that we may stand in this day of error and delusion.

We must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to the relief of faithful souls, to make a hedge about them, than have them deceived and led away by the lying wonders of Satan.

I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, “They are binding in bundles ready to burn.” Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and reverenced. I was perplexed and asked my attending angel who it was. He said, “It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They

are given over to strong delusions, to believe a lie, that they may be damned. This agent, the next highest in order to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition."

I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, "The third angel is binding, or sealing, them in bundles for the heavenly garner." This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just risen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won.

I saw that the Lord has given the world opportunity to discover the snare. This one thing is evidence enough for the Christian, if there were no other; namely, that there is no difference made between the precious and the vile. Thomas Paine, whose body has now moldered to dust and who is to be called forth at the end of the one thousand years, at the second resurrection, to receive his reward and suffer the second death, is represented by Satan as being in heaven, and highly exalted there. Satan used him on earth as long as he could, and now he is carrying on the same work through pretensions of having Thomas Paine so much exalted and honored in heaven; as he taught here, Satan would make it appear that he is teaching in heaven. There are some who have looked with horror at his life and death, and his corrupt teachings while living, but who now submit to be taught by him, one of the vilest and most corrupt of men, one who despised God and His law.

[To appreciate the force of these remarks the reader needs to understand that a work was published through the mediumship of "Rev. C. Hammond," entitled Pilgrimage of Thomas Paine in the Spirit World, In which Paine is represented as an exalted spirit in the Seventh Sphere. And in the "Investigating Class in New York," it was said that Christ himself had conversed with a medium and revealed that he was in the Sixth Sphere. The disparity will be understood when it is remembered that they represent the spirits as progressing in the spirit world, and that Christ, after more than 1800 years of progress, has reached the sixth sphere, while Paine, in about 100 years, has reached the seventh! A further explanation of this may be found in the statement of doctor hare, that his spirit sister said her progress had been retarded by her belief in the atonement of Christ. Thus does spiritualism exalt infidels and infidelity. See also appendix.]

He who is the father of lies, blinds and deceives the world by sending forth his angels to speak for the apostles, and to make it appear that they contradict what they wrote by the dictation of the Holy Ghost when on earth. These lying angels make the apostles to corrupt their own teachings and to declare them to be adulterated. By so doing Satan delights to throw professed Christians and all the world into uncertainty about the Word of God. That holy Book cuts directly across his track and thwarts his plans; therefore he leads them to

doubt its divine origin. Then he sets up the infidel, Thomas Paine, as if he were ushered into heaven when he died, and now, united with the holy apostles whom he hated on earth, were engaged in teaching the world.

Satan assigns to each of his angels a part to act. He enjoins upon them all to be sly, artful, cunning. He instructs some of them to act the part of the apostles and to speak for them, while others are to act the part of infidels and wicked men who died cursing God, but now appear to be very religious. There is no difference made between the most holy apostles and the vilest infidel. They are both made to teach the same thing. It matters not whom Satan makes to speak, if his object is only accomplished. He was so intimately connected with Paine upon the earth, aiding him in his work, that it is an easy thing for him to know the very words Paine used and the very handwriting of one who served him so faithfully and accomplished his purposes so well. Satan dictated much of his writings, and it is an easy thing for him to dictate sentiments through his angels now and make it appear that they come through Thomas Paine, who, while living, was a devoted servant of the evil one. This is the masterpiece of Satan. All this teaching, purporting to be from apostles and saints and wicked men who have died, comes directly from his satanic majesty.

The fact that Satan claims that one whom he loved so well, and who hated God so perfectly, is now with the holy apostles and angels in glory, should be enough to remove the veil from all minds and discover to them the dark, mysterious works of Satan. He virtually says to the world and to infidels, No matter how wicked you are, no matter whether you believe or disbelieve in God or the Bible, live as you please, heaven is your home; for all know that if Thomas Paine is in heaven, and so exalted, they will surely get there. This error is so glaring that all may see if they will. Satan is now doing through persons like Thomas Paine what he has been trying to do since his fall. He is, through his power and lying wonders, tearing away the foundation of the Christian's hope and putting out the sun that is to light them in the narrow way to heaven. He is making the world believe that the Bible is uninspired, no better than a storybook, while he holds out something to take its place; namely, spiritual manifestations!

Here is a channel wholly devoted to himself and under his control, and he can make the world believe what he will. The Book that is to judge him and his followers he puts back in the shade, just where he wants it. The Saviour of the world he makes to be no more than a common man; and as the Roman guard that watched the tomb of Jesus spread the lying report that the chief priests and elders put into their mouths, so will the poor, deluded followers of these pretended spiritual manifestations repeat and try to make it appear that there is nothing miraculous about our Saviour's birth, death, and resurrection. After putting Jesus in the background, they attract the attention of the world to themselves and to their miracles and lying wonders, which, they declare, far exceed the works of Christ. Thus the world is taken in the snare and lulled into a feeling of security, not to find out their awful

deception until the seven last plagues are poured out. Satan laughs as he sees his plan succeed so well and the whole world taken in the snare.

5. On page 55, I stated that a cloud of glorious light covered the Father and that His person could not be seen. I also stated that I saw the Father rise from the throne. The Father was enshrouded with a body of light and glory, so that His person could not be seen; yet I knew that it was the Father and that from His person emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew it was because the Father moved, therefore said, I saw the Father rise. The glory, or excellency, of His form I never saw; no one could behold it and live; yet the body of light and glory that enshrouded His person could be seen.

I also stated that "Satan appeared to be by the throne, trying to carry on the work of God." I will give another sentence from the same page: "I turned to look at the company who were still bowed before the throne." Now this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I believed that Satan was actually in the New Jerusalem. But did not John see the great red dragon in heaven? Certainly. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns." Revelation 12:3. What a monster to be in heaven! Here seems to be as good a chance for ridicule as in the interpretation which some have placed upon my statements.

6. On pages 48-52 is a view given January, 1850. That portion of this view which relates to means being withheld from the messengers, applied more particularly to that time. Since then, friends of the cause of present truth have been raised up, who have watched for opportunity to do good with their means. Some have handed out too freely, to the injury of the receivers. For about two years I have been shown more relative to a careless and too free use of the Lord's money, than a lack of it.

The following is from a view given at Jackson, Michigan, June 2, 1853. It related mostly to the brethren at that place: "I saw that the brethren commenced to sacrifice their property and handed it out without having the true object set before them-the suffering cause-and they handed out too freely, too much, and too often. I saw that the teachers should have stood in a place to correct this error and exert a good influence in the church. Money has been made of little or no consequence, the sooner disposed of the better. A bad example has been set by some in accepting large donations and not giving the least caution to those who had means not to use it too freely and carelessly. By accepting so large an amount of means, without questioning whether God had made it the duty of the brethren to bestow so largely, too bountiful giving has been sanctioned.

"Those who gave also erred, not being particular to inquire into the necessities of the case, whether there was actual need or not. Those who had means were thrown into great perplexity. One brother was much hurt by too much means being put into his hands.

He did not study economy, but lived extravagantly, and in his travels laid out money here and there to no profit. He spread a wrong influence by making such free use of the Lord's money, and would say in his own heart, and to others, 'There is means enough in J—, more than can be used before the Lord comes.' Some were very much injured by such a course and came into the truth with wrong views, not realizing that it was the Lord's money they were using and not feeling the worth of it. Those poor souls who have just embraced the third angel's message and have had such an example set before them will have much to learn to deny self and suffer for Christ's sake. They will have to learn to give up ease, cease studying their convenience and comfort, and bear in mind the worth of souls. Those who feel the 'woe' upon them will not be for making great preparations to travel in ease and comfort. Some who have no calling have been encouraged into the field. Others have been affected by these things and have not felt the need of economy, of denying themselves, and putting into the treasury of the Lord. They would feel and say, 'There are others who have means enough; they will give for the paper. I need not do anything. The paper will be supported without my help.'"

It has been no small trial to me to see that some have taken that portion of my views which related to sacrificing property to sustain the cause and made a wrong use of it; they use means extravagantly, while neglecting to carry out the principles of other portions. On page 50, read the following: "I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God." Also, page 50: "I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for their strength as others were for their property."

I would here call special attention to the view of this subject given on page 57. Here is a short extract: "The object of the words of our Saviour [in Luke 12:33] has not been clearly presented." I saw that "the object of selling is not to give to those who are able to labor and support themselves, but to spread the truth. It is a sin to support and indulge in idleness those who are able to labor. Some have been zealous to attend all the meetings, not to glorify God, but for the 'loaves and fishes.' Such would much better have been at home laboring with their hands, 'the thing that is good,' to supply the wants of their families, and to have something to give to sustain the precious cause." It has been Satan's design in times past to push out some with a hurried spirit to make a too free use of means, and influence the brethren to rashly dispose of their property, that through an abundance of means thrown out carelessly and hastily, souls might be injured and lost, and that now, when the truth is to

be spread more extensively, the lack might be felt. His design has, in some degree, been accomplished.

The Lord has shown the error of many in looking to those only who have property to support the publication of the paper and tracts. All should act their part. Those who have strength to labor with their hands, and earn means to help sustain the cause, are as accountable for it as others are for their property. Every child of God who professes to believe the present truth, should be zealous to act his part in this cause.

July, 1853, I saw that it was not as it should be that the paper, owned and approved by God, should come out so seldom. The cause, in the time in which we are living, demands the paper weekly, [The Review and Herald previous to this time had been published quite irregularly and was now issued semimonthly.] And the publication of many more tracts to expose the increasing errors of this time; but the work is hindered for want of means. I saw that the truth must go and that we must not be too fearful, that tracts and papers might better go to three where they were not needed than to have one deprived of them who prizes them and can be benefited by them. I saw that the last-day signs should be brought out clearly, for the manifestations of Satan are on the increase. The publications of Satan and his agents are increasing, their power is growing, and what we do to get the truth before others must be done quickly.

I was shown that the truth once published now, will stand, for it is the truth for the last days; it will live, and less need be said upon it in future. Numberless words need not be put upon paper to justify what speaks for itself and shines in its clearness. Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form. I saw that all the light they had received in some places had come from the paper; that souls had received the truth in this way, and then talked it to others; and that now in places where there are several, they had been raised up by this silent messenger. It was their only preacher. The cause of truth should not be hindered in its onward progress for want of means. (97)

CHAPTER 21- Gospel Order

The Lord has shown that gospel order has been too much feared and neglected. [The Adventists were of all churches, and at first they had no idea of forming another church. After 1844 there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel. The testimony and labors of Mrs White have always been opposed to fanaticism, and in the instruction given through her, organization in some form was early insisted upon, as necessary to prevent confusion.] Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after his departure order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it. Therefore men are hurried into the field who lack wisdom and judgment, perhaps not ruling well their own house, and not having order or government over the few that God has given them charge of at home; yet they feel capable of having charge of the flock. They make many wrong moves, and those unacquainted with our faith judge all the messengers to be like these self-sent men. Thus the cause of God is reproached, and the truth shunned by many unbelievers who would otherwise be candid and anxiously inquire, are these things so?

Men whose lives are not holy and who are unqualified to teach the present truth enter the field without being acknowledged by the church or the brethren generally, and confusion and disunion are the result.

Some have a theory of the truth, and can present the argument, but lack spirituality, judgment, and experience; they fail in many things which it is very necessary for them to understand before they can teach the truth. Others have not the argument, but because a few brethren hear them pray well and give an exciting exhortation now and then, they are pressed into the field, to engage in a work for which God has not qualified them and for which they have not sufficient experience and judgment. Spiritual pride comes in, they are lifted up, and act under the deception of thinking that they are laborers. They do not know themselves. They lack sound judgment and patient reasoning, talk boastingly of themselves, and assert many things which they cannot prove from the Word. God knows this; therefore

He does not call such to labor in these perilous times, and brethren should be careful not to push those out into the field whom He has not called.

Those men who are not called of God are generally the very ones that are the most confident that they are so called and that their labors are very important. They go into the field and do not generally exert a good influence; yet in some places they have a measure of success, and this leads them and others to think that they are surely called of God. It is not a positive evidence that men are called of God because they have some success; for angels of God are now moving upon the hearts of His honest children to enlighten their understanding as to the present truth, that they may lay hold upon it and live. And even if self-sent men put themselves where God does not put them and profess to be teachers, and souls receive the truth by hearing them talk it, this is no evidence that they are called of God. The souls who receive the truth from them receive it to be brought into trial and bondage, as they afterward find that these men were not standing in the counsel of God. Even if wicked men talk the truth, some may receive it; but it does not bring those who talked it into any more favor with God. Wicked men are wicked men still, and according to the deception they practiced upon those who were beloved of God, and according to the confusion brought into the church, so will be their punishment; their sins will not remain covered, but will be exposed in the day of God's fierce anger.

These self-sent messengers are a curse to the cause. Honest souls put confidence in them, thinking that they are moving in the counsel of God and that they are in union with the church, and therefore suffer them to administer the ordinances, and, as duty is made plain that they must do their first works, allow themselves to be baptized by them. But when light comes, as it surely will, and they are aware that these men are not what they understood them to be, God's called and chosen messengers, they are thrown into trial and doubt as to the truth they have received and feel that they must learn it all over again; they are troubled and perplexed by the enemy about all their experience, whether God has led them or not, and are not satisfied until they are again baptized and begin anew. It is much more wearing to the spirits of God's messengers to go into places where those have been who have exerted this wrong influence than to enter new fields. God's servants have to deal plainly, act openly, and not cover up wrongs; for they are standing between the living and the dead and must render an account of their faithfulness, their mission, and the influence they exert over the flock of which the Lord has made them overseers.

Those who receive the truth and are brought into such trials would have had the truth the same if these men had stayed away and filled the humble place the Lord designed for them. God's eye was upon His jewels, and He would have directed to them His called and chosen messengers—men who would have moved understandingly. The light of truth would have shown and discovered to these souls their true position, and they would have received the truth understandingly and been satisfied with its beauty and clearness. And as they felt its powerful effects, they would have been strong and shed a holy influence.

Again the danger of those traveling whom God has not called, was shown me. If they do have some success, the qualifications that are lacking will be felt. Injudicious moves will be made, and by a lack of wisdom some precious souls may be driven where they can never be reached. I saw that the church should feel their responsibility and should look carefully and attentively at the lives, qualifications, and general course of those who profess to be teachers. If unmistakable evidence is not given that God has called them, and that the "woe" is upon them if they heed not this call, it is the duty of the church to act and let it be known that these persons are not acknowledged as teachers by the church. This is the only course the church can take in order to be clear in this matter, for the burden lies upon them.

I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, "The church must flee to God's Word and become established upon gospel order, which has been overlooked and neglected." This is indispensably necessary in order to bring the church into the unity of the faith. I saw that in the apostles' day the church was in danger of being deceived and imposed upon by false teachers. Therefore the brethren chose men who had given good evidence that they were capable of ruling well their own house and preserving order in their own families, and who could enlighten those who were in darkness. Inquiry was made of God concerning these, and then, according to the mind of the church and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God and having the approbation of the church, they went forth baptizing in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord's house, often waiting upon the saints by presenting them the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God's beloved children His sufferings and death.

I saw that we are no more secure from false teachers now than they were in the apostles' days; and, if we do no more, we should take as special measures as they did to secure the peace, harmony, and union of the flock. We have their example, and should follow it. Brethren of experience and of sound minds should assemble, and following the Word of God and the sanction of the Holy Spirit, should, with fervent prayer, lay hands upon those who have given full proof that they have received their commission of God, and set them apart to devote themselves entirely to His work. This act would show the sanction of the church to their going forth as messengers to carry the most solemn message ever given to men.

God will not entrust the care of His precious flock to men whose mind and judgment have been weakened by former errors that they have cherished, such as so-called perfectionism [see appendix.] and Spiritualism, and who, by their course while in these errors, have disgraced themselves and brought reproach upon the cause of truth. Although they may now feel free from error and competent to go forth and to teach this last message, God

will not accept them. He will not entrust precious souls to their care; for their judgment was perverted while in error, and is now weakened. The great and holy One is a jealous God, and He will have holy men to carry His truth. The holy law spoken by God from Sinai is a part of Himself, and holy men who are its strict observers will alone honor Him by teaching it to others.

The servants of God who teach the truth should be men of judgment. They should be men who can bear opposition and not get excited; for those who oppose the truth will pick at those who teach it, and every objection that can be produced, will be brought in its worst form to bear against the truth. The servants of God who bear the message must be prepared to remove these objections, with calmness and meekness, by the light of truth. Frequently opposers talk to ministers of God in a provoking manner, to call out something from them of the same nature, that they can make as much of it as possible and declare to others that the teachers of the commandments have a bitter spirit and are harsh, as has been reported. I saw that we must be prepared for objections, and with patience, judgment, and meekness, let them have the weight they deserve, not throw them away or dispose of them by positive assertions, and then bear down upon the objector, and manifest a hard spirit toward him; but give the objections their weight, then bring forth the light and the power of the truth, and let it outweigh and remove the errors. Thus a good impression will be made, and honest opposers will acknowledge that they have been deceived and that the commandment keepers are not what they have been represented to be.

Those who profess to be servants of the living God must be willing to be servants of all, instead of being exalted above the brethren, and they must possess a kind, courteous spirit. If they err, they should be ready to confess thoroughly. Honesty of intention cannot stand as an excuse for not confessing errors. Confession would not lessen the confidence of the church in the messenger, and he would set a good example; a spirit of confession would be encouraged in the church, and sweet union would be the result. Those who profess to be teachers should be patterns of piety, meekness, and humility, possessing a kind spirit, to win souls to Jesus and the truth of the Bible. A minister of Christ should be pure in conversation and in actions. He should ever bear in mind that he is handling words of inspiration, words of a holy God. He must also bear in mind that the flock is entrusted to his care, and that he is to bear their cases to Jesus, and plead for them as Jesus pleads for us with the Father. I was pointed back to the children of Israel anciently and saw how pure and holy the ministers of the sanctuary had to be, because they were brought by their work into a close connection with God. They that minister must be holy, pure, and without blemish, or God will destroy them. God has not changed. He is just as holy and pure, just as particular, as He ever was. Those who profess to be the ministers of Jesus should be men of experience and deep piety, and then at all times and in all places they can shed a holy influence.

I have seen that it is now time for the messengers to move out wherever there is an opening, and that God will go before them and open the hearts of some to hear. New places

must be entered, and, wherever this is done, it would be well, if consistent, to go two and two, so as to hold up each other's hands. A plan like this was presented: It would be well for two brethren to start together and travel in company to the darkest places, where there is much opposition and where the most labor is needed, and with united efforts and strong faith set the truth before those in darkness. And then, if they could accomplish more by visiting many places, to go separately, but often meet, while on the tour, to encourage each other by their faith, and thereby strengthen and hold up each other's hands. Also, let them consult upon the places opened for them, and decide which of their gifts will be the most needed, and in what way they can have the most success in reaching the heart. Then as they separate again their courage and energy will be renewed to meet the opposition and darkness and to labor with feeling hearts to save perishing souls.

I saw that the servants of God should not go over and over the same field of labor, but should be searching out souls in new places. Those who are already established in the truth should not demand so much of their labor; for they ought to be able to stand alone, and strengthen others about them, while the messengers of God visit the dark and lonely places, setting the truth before those who are not now enlightened as to the present truth.

CHAPTER 22- Church Difficulties

[From the The Review and Herald, August 11, 1853.]

Dear Brethren and Sisters: As error is fast progressing, we should seek to be awake in the cause of God, and realize the time in which we live. Darkness is to cover the earth, and gross darkness the people. And as nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity and live near to God, where we can draw divine rays of light and glory from the countenance of Jesus. As darkness thickens and error increases, we should obtain a more thorough knowledge of the truth and be prepared to maintain our position from the Scriptures.

We must be sanctified through the truth, be wholly consecrated to God, and so live out our holy profession that the Lord can shed increasing light upon us, and that we may see light in His light, and be strengthened with His strength. Every moment that we are not on our watch we are liable to be beset by the enemy and are in great danger of being overcome by the powers of darkness. Satan commissions his angels to be vigilant and overthrow all they can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, take a course that will dishonor the cause they profess to love, and bring sorrow upon the church. The souls of these misguided, unwatchful ones grow darker, and the light of heaven fades from them. They cannot discover their besetting sins, and Satan weaves his net about them, and they are taken in his snare.

God is our strength. We must look to Him for wisdom and guidance, and keeping in view His glory, the good of the church, and the salvation of our own souls, we must overcome our besetting sins. We should individually seek to obtain new victory every day. We must learn to stand alone and depend wholly upon God. The sooner we learn this the better. Let each one find out where he fails, and then faithfully watch that his sins do not overcome him, but that he gets the victory over them. Then can we have confidence toward God, and great trouble will be saved the church.

The messengers of God, as they leave their homes to labor for the salvation of souls, spend much of their time in laboring for those who have been in the truth for years, but who are still weak, because they needlessly let loose the reins, cease watching over themselves, and, I sometimes think, tempt the enemy to tempt them. They get into some petty difficulty and trial, and the time of the servants of the Lord is spent to visit them. They are held hours and even days, and their souls are grieved and wounded by hearing little difficulties and trials talked over, each magnifying his own grievances to make them look as serious as possible, for fear the servants of God will think them too small to be noticed. Instead of depending on the Lord’s servants to help them out of these trials, they should break down before God and fast and pray until the trials are removed.

Some seem to think that all that God has called messengers into the field for, is to go at their bidding and to carry them in their arms; and that the most important part of their work is to settle the petty trials and difficulties which they have brought upon themselves by injudicious moves, and by giving way to the enemy, and indulging an unyielding, faultfinding spirit toward those around them. But where are the hungry sheep at this time? Starving for the bread of life. Those who know the truth and have been established in it, but obey it not—if they did, they would be saved many of these trials—are holding the messengers, and the very object for which God has called them into the field is not accomplished. The servants of God are grieved and their courage taken away by such things in the church, when all should strive not to add a feather's weight to their burden, but by cheering words and the prayer of faith, should help them. How much more free would they be if all who profess the truth would look about them and try to help others, instead of claiming so much help themselves. As it is, when the servants of God enter dark places, where the truth has not yet been proclaimed, they carry a wounded spirit caused by the needless trials of their brethren.

In addition to all this, they have to meet the unbelief and prejudice of opposers and be trampled upon by some.

How much easier it would be to affect the heart and how much more would God be glorified if His servants were free from discouragement and trial, that they might with a free spirit present the truth in its beauty. Those who have been guilty of requiring so much labor of God's servants and burdening them with trials which belong to themselves to settle, will have to give account to God for all the time and means that have been spent to gratify themselves, thereby satisfying the enemy. They should be in a situation to help their brethren. They should never defer their trials and difficulties to burden a whole meeting, or wait until some of the messengers come to settle them; but they should get right before God themselves, have their trials all out of the way, and be prepared when laborers come to hold up their hands instead of weakening them.

CHAPTER 23- Hope of the Church

[From the The Review and Herald, June 10, 1852.]

As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly. (See Revelation 3:14-20.) They are “neither cold nor hot,“ but “lukewarm”. And unless they heed the counsel of the “faithful and true Witness,” and zealously repent and obtain “gold tried in the fire,” “white raiment,” and “eye-salve,” He will spew them out of His mouth.

The time has come when a large portion of those who once rejoiced and shouted aloud for joy in view of the immediate coming of the Lord, are on the ground of the churches and the world who once derided them for believing that Jesus was coming, and circulated all manner of falsehoods to raise prejudice against them and destroy their influence. Now, if any one longs after the living God, hungering and thirsting for righteousness, and God gives him to feel His power, and satisfies his longing soul by shedding abroad His love in his heart, and if he glorifies God by praising Him, he is, by these professed believers in the soon coming of the Lord, often considered deluded, and charged with being mesmerized or having some wicked spirit.

Many of these professed Christians dress, talk, and act like the world, and the only thing by which they may be known is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things. “What manner of persons” ought those to be “in all holy conversation and godliness,” who profess to be “looking for and hasting unto the coming of the day of God.” 2 Peter 3:11, 12. “Every man that hath this hope in him purifieth himself, even as He is pure.” 1 John 3:3. But it is evident that many who bear the name of Adventist study more to decorate their bodies and to appear well in the eyes of the world than they do to learn from the Word of God how they may be approved of Him.

What if the lovely Jesus, our pattern, should make His appearance among them and the professors of religion generally, as at His first advent? He was born in

a manger. Follow Him through His life and ministry. He was a man of sorrows and acquainted with grief. These professed Christians would be ashamed of the meek and lowly Saviour who wore a plain, seamless coat, and had not where to lay His head. His spotless, self-denying life would condemn them; His holy solemnity would be a painful restraint upon their lightness and vain laughter; His guileless conversation would be a check to their worldly and covetous conversation; His declaring the unvarnished, cutting truth, would

manifest their real character, and they would wish to get the meek pattern, the lovely Jesus, out of the way as soon as possible. They would be among the first to try to catch Him in His words, and raise the cry, “Crucify Him! Crucify Him!”

Let us follow Jesus as He so meekly rode into Jerusalem, when “the whole multitude of the disciples began to rejoice and praise God with a loud voice, ... saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.” A large portion of those who profess to be looking for Christ would be as forward as the Pharisees were to have the disciples silenced, and they would doubtless raise the cry, “Fanaticism! Mesmerism! Mesmerism!” And the disciples, spreading their garments and branches of palm trees in the way, would be thought extravagant and wild. But God will have a people on the earth who will not be so cold and dead but that they can praise and glorify Him. He will receive glory from some people, and if those of His choice, those who keep His commandments, should hold their peace, the very stones would cry out.

Jesus is coming, but not as at His first advent, a babe in Bethlehem; not as He rode into Jerusalem, when the disciples praised God with a loud voice and cried, “Hosanna”; but in the glory of the Father and with all the retinue of holy angels to escort Him on His way to earth. All heaven will be emptied of the angels, while the waiting saints will be looking for Him and gazing into heaven, as were the men of Galilee when He ascended from the Mount of Olivet. Then only those who are holy, those who have followed fully the meek Pattern, will with rapturous joy exclaim as they behold Him, “Lo, this is our God; we have waited for Him, and He will save us.” And they will be changed “in a moment, in the twinkling of an eye, at the last trump”—that trump which wakes the sleeping saints, and calls them forth from their dusty beds, clothed with glorious immortality, and shouting, “Victory! Victory over death and the grave!” The changed saints are then caught up together with the angels to meet the Lord in the air, never more to be separated from the object of their love.

With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by His own blood, shall we hold our peace? Shall we not praise God even with a loud voice, as did the disciples when Jesus rode into Jerusalem? Is not our prospect far more glorious than was theirs? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality, and full of glory? We have tasted of the powers of the world to come, and long for more. My whole being cries out after the living God, and I shall not be satisfied until I am filled with all His fullness.

CHAPTER 24- Preparation for Christ's Coming

[From the The Review and Herald, February 17, 1853.]

Dear Brethren and Sisters: Do we believe with all the heart that Christ is soon coming and that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to those around us that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, who shall change these vile bodies and fashion them like unto His glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Saviour.

Angels are watching over and guarding us; we often grieve these angels by indulging in trifling conversation, jesting, and joking, and also by sinking down into a careless, stupid state. Although we may now and then make an effort for the victory and obtain it, yet if we do not keep it, but sink down into the same careless, indifferent state, unable to endure temptations and resist the enemy, we do not endure the trial of our faith that is more precious than gold. We are not suffering for Christ's sake, and glorying in tribulation.

There is a great lack of Christian fortitude and serving God from principle. We should not seek to please and gratify self, but to honor and glorify God, and in all we do and say to have an eye single to His glory. If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall into temptation and our words would be few and well chosen: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Thou God seest me."

We could not think of these important words, and call to mind the sufferings of Jesus that we poor sinners might receive pardon and be redeemed unto God by His most precious blood, without feeling a holy restraint upon us and an earnest desire to suffer for Him who suffered and endured so much for us. If we dwell on these things, dear self, with its dignity, will be humbled, and its place will be occupied by a childlike simplicity which will bear reproof from others and will not be easily provoked. A self-willed spirit will not then come in to rule the soul.

The true Christian's joys and consolation must and will be in heaven. The longing souls of those who have tasted of the powers of the world to come and have feasted on heavenly joys, will not be satisfied with things of earth. Such will find enough to do in their leisure

moments. Their souls will be drawn out after God. Where the treasure is, there will the heart be, holding sweet communion with the God they love and worship. Their amusement will be in contemplating their treasure—the Holy City, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy

Spirit, and this will tend to wean them more and more from the world and cause their consolation and chief joy to be in the things of heaven, their sweet home. The power of attraction to God and heaven will then be so great that nothing can draw their minds from the great object of securing the soul's salvation and honoring and glorifying God.

As I realize how much has been done for us to keep us right, I am led to exclaim, Oh, what love, what wondrous love, hath the Son of God for us poor sinners! Should we be stupid and careless while everything is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake to honor, glorify, and adore the high and lofty One. Our hearts should flow out in love and gratitude to Him who has been so full of love and compassion to us. With our lives we should honor Him, and with pure and holy conversation show that we are born from above, that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country.

Many who profess the name of Christ and claim to be looking for His speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern. Ever keep Jesus in your mind that He is your example and you must tread in His footsteps. Look unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame. He endured the contradiction of sinners against Himself. He for our sins was once the meek, slain lamb, wounded, bruised, smitten, and afflicted.

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, and be partakers of Christ's sufferings here, that we may be made partakers with Him of His glory, and be crowned with glory, honor, immortality, and eternal life.

CHAPTER 25- Faithfulness in Social Meeting

The Lord has shown me that great interest should be taken by Sabbathkeepers to keep up their meetings and make them interesting. There is great necessity of more interest and energy being manifested in this direction. All should have something to say for the Lord, for by so doing they will be blest. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. We should glorify God with our mouth, speaking in honor of the truth and of His unbounded mercy, and overcome by the word of our testimony through the blood of the Lamb.

We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory and tell of His power; upon such the blessing of God will rest, and they will be refreshed. If all moved as they should, no precious time would run to waste, and no reproofs would be needed for long prayers and exhortations; all the time would be occupied by short, pointed testimonies and prayers. Ask, believe, and receive. There is too much mocking the Lord, too much praying that is no praying and that wearies angels and displeases God, too many vain, unmeaning petitions. First we should feel needy, and then ask God for the very things we need, believing that He gives them to us, even while we ask; and then our faith will grow, all will be edified, the weak will be strengthened, and the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek Him.

Some hold back in meeting because they have nothing new to say and must repeat the same story if they speak. I saw that pride was at the bottom of this, that God and angels witnessed the testimonies of the saints and were well pleased and glorified by their being repeated weekly. The Lord loves simplicity and humility, but He is displeased and angels are grieved when professed heirs of God and joint heirs with Jesus suffer precious time to run to waste in their meetings.

If the brethren and sisters were in the place they should be, they would not be at a loss to find something to say in honor of Jesus, who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and of the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to extol and magnify Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power. And blessings from God would rest upon them by so doing. Even if the same story were repeated, God would be glorified. The angel showed me those who ceased not day nor night

to cry, “Holy, Holy, Lord God Almighty.” “Continued repetition,” said the angel, “yet God is glorified by it.” Although we may tell the same story over and over, it honors God, and shows that we are not unmindful of His goodness and mercies to us.

I saw that the nominal churches have fallen; that coldness and death reign in their midst. If they would follow the Word of God, it would humble them. But they get above the work of the Lord. It is too humiliating for them to repeat the same simple story of God’s goodness when they meet together, and they study to get something new, something great, and to have their words exact to the ear and pleasing to man, and God’s Spirit leaves them. When we follow the humble Bible way, we shall have the movings of the Spirit of God. All will be in sweet harmony if we follow the humble channel of truth, depending wholly upon God, and there will be no danger of being affected by the evil angels. It is when souls get above the Spirit of God, moving in their own strength, that the angels cease watching over them, and they are left to the buffetings of Satan.

Duties are laid down in God’s Word, the performance of which will keep the people of God humble and separate from the world, and from backsliding, like the nominal churches. The washing of feet and partaking of the Lord’s supper should be more frequently practiced. Jesus set us the example, and told us to do as He had done. I saw that His example should be

as exactly followed as possible; yet brethren and sisters have not always moved as judiciously as they should in washing feet, and confusion has been caused. It should be introduced into new places with carefulness and wisdom, especially where the people are not informed relative to the example and teachings of our Lord on this point, and where they have prejudice against it. Many honest souls, through the influence of former teachers in whom they had confidence, are much prejudiced against this plain duty, and the subject should be introduced to them in a proper time and manner.

There is no example given in the Word for brethren to wash sisters’ feet; [see appendix.] but there is an example for sisters to wash the feet of brethren. Mary washed the feet of Jesus with her tears, and wiped them with the hair of her head. (See also 1 Timothy 5:10.) I saw that the Lord had moved upon sisters to wash the feet of brethren and that it was according to gospel order. All should move understandingly and not make the washing of feet a tedious ceremony.

The holy salutation mentioned in the gospel of Jesus Christ by the apostle Paul should ever be considered in its true character. It is a holy kiss. [see appendix.] It should be regarded as a sign of fellowship to Christian friends when parting, and when meeting again after a separation of weeks or months. In 1 Thessalonians 5:26 Paul says: “Greet all the brethren with an holy kiss.” In the same chapter he says: “Abstain from all appearance of evil.” There can be no appearance of evil when the holy kiss is given at a proper time and place.

I saw that the strong hand of the enemy is set against the work of God, and the help and strength of everyone who loves the cause of truth should be enlisted; great interest should be manifested by them to uphold the hands of those who advocate the truth,

that by steady watchcare they may shut out the enemy. All should stand as one, united in the work. Every energy of the soul should be awake, for what is done must be done quickly.

I then saw the third angel. Said my accompanying angel, “Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.”

CHAPTER 26- To the Inexperienced

Some, I saw, have not a realizing sense of the importance of the truth or of its effect, and moving from the impulse of the moment or from excitement, often follow their feelings and disregard church order. Such seem to think that religion consists chiefly in making a noise. [see appendix.] Some who have but just received the truth of the third angel's message are ready to reprove and teach those who have been established in the truth for years, and who have suffered for its sake and felt its sanctifying power. Those who are so puffed up by the enemy will have to feel the sanctifying influence of the truth and obtain a realizing sense of how it found them—"wretched, and miserable, and poor, and blind, and naked." When the truth begins to purify them and purge away their dross and tin, as it surely will when it is received in the love of it, the one who has this great work done for him will not feel that he is rich and increased in goods and has need of nothing.

Those who profess the truth and think they know it all before they have learned its first principles, and who are forward to take the place of teachers and reprove those who for years have stood stiffly for the truth, plainly show that they have no understanding of the truth, and know none of its effects; for if they knew any of the sanctifying power, they should yield the peaceable fruits of righteousness and be humbled under its sweet, powerful influence. They would bear fruit to the glory of God, and understand what the truth has done for them, and esteem others better than themselves.

I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, "Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment. A great work must be done for the remnant. Many of them are dwelling upon little trials." Said the angel, "Legions of evil angels are around you, and are trying to press in their awful darkness, that ye may be ensnared and taken. Ye suffer your minds to be diverted too readily from the work of preparation and the all-important truths for these last days.

And ye dwell upon little trials and go into minute particulars of little difficulties to explain them to the satisfaction of this one or that." Conversation has been protracted for hours between the parties concerned, and not only has their time been wasted, but the servants of God are held to listen to them, when the hearts of both parties are unsubdued by grace. If pride and selfishness were laid aside, five minutes would remove most difficulties. Angels have been grieved and God displeased by the hours which have been spent in justifying self. I saw that God will not bow down and listen to long justifications, and He does not want His servants to do so, and thus precious time be wasted that should be spent in showing transgressors the error of their ways and pulling souls out of the fire.

I saw that God's people are on the enchanted ground, and that some have lost nearly all sense of the shortness of time and the worth of the soul. Pride has crept in among Sabbathkeepers-pride of dress and appearance. Said the angel, "Sabbathkeepers will have to die to self, die to pride and love of approbation."

Truth, saving truth, must be given to the starving people who are in darkness. I saw that many prayed for God to humble them; but if God should answer their prayers, it would be by terrible things in righteousness. It was their duty to humble themselves. I saw that if self-exaltation was suffered to come in, it would surely lead souls astray, and if not overcome would prove their ruin. When one begins to get lifted up in his own eyes and thinks he can do something, the Spirit of God is withdrawn, and he goes on in his own strength until he is overthrown. I saw that one saint, if he were right, could move the arm of God; but a multitude together, if they were wrong, would be weak and could effect nothing.

Many have unsubdued, unhumbled hearts, and think more of their own little grievances and trials than of the souls of sinners. If they had the glory of God in view, they would feel for perishing souls around them; and as they realized their perilous situation, would take hold with energy, exercising faith in God, and hold up the hands of His servants, that they might boldly, yet in love, declare the truth and warn souls to lay hold upon it before the sweet voice of mercy should die away. Said the angel, "Those who profess His name are not ready." I saw that the seven last plagues were coming upon the shelterless heads of the wicked; and then those who have stood in their way will hear the bitter reproaches of sinners, and their hearts will faint within them.

Said the angel. "Ye have been picking at straws—dwelling upon little trials—and sinners must be lost as a consequence." God is willing to work for us in our meetings, and it is His pleasure to work. But Satan says, "I will hinder the work." His agents say, "Amen." Professed believers in the truth dwell upon their petty trials and difficulties which Satan has magnified before them. Time is wasted that can never be recalled. The enemies of the truth have seen our weakness, God has been grieved, Christ wounded. Satan's object is accomplished, his plans have succeeded, and he triumphs.

CHAPTER 27- Self-Denial

I saw that there was danger of the saints making too great preparations for conferences; that some were cumbered with too much serving; that the appetite must be denied. There is danger of some attending the meetings for the loaves and fishes. I saw that all those who are indulging self by using the filthy weed tobacco, should lay it aside and put their means to a better use. Those make a sacrifice who deprive themselves of some gratification and take the means they formerly used to gratify the appetite and put it into the treasury of the Lord. Like the widow's two mites, such gifts will be noticed of God. The amount may be small; but if all will do this, it will tell in the treasury. If all would study to be more economical in their articles of dress, depriving themselves of some things which are not actually necessary and should lay aside such useless and injurious things as tea and coffee, giving to the cause what these cost, they would receive more blessings here and a reward in heaven. Many think that because God has given them the means, they may live almost above want, can have rich food, and clothe themselves abundantly, and that it is no virtue to deny themselves when they have enough. Such do not sacrifice. If they would live a little poorer and give to the cause of God to help forward the truth, it would be a sacrifice on their part, and when God rewards every man according to his works, it would be remembered by Him.

CHAPTER 28- Irreverence

I saw that God's holy name should be used with reverence and awe. The words God Almighty are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. Such have no realizing sense of God or the truth, or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Said the angel, "Couple them not together; for fearful is His name." Those who realize the greatness and majesty of God, will take His name on their lips with holy awe. He dwelleth in light unapproachable; no man can see Him and live. I saw that these things will have to be understood and corrected before the church can prosper. (123)

CHAPTER 29- False Shepherds

I have been shown that the false shepherds were drunk, but not with wine; they stagger, but not with strong drink. The truth of God is sealed up to them; they cannot read it. When they are interrogated as to what the seventh-day Sabbath is, whether or not it is the true Sabbath of the Bible, they lead the mind to fables. I saw that these prophets were like the foxes of the desert. They have not gone up into the gaps, they have not made up the hedge that the people of God may stand in the battle in the day of the Lord. When the minds of any get stirred up, and they begin to inquire of these false shepherds about the truth, they take the easiest and best manner to effect their object and quiet the minds of the inquiring ones, even changing their own position to do it. Light has shone on many of these shepherds, but they would not acknowledge it and have changed their position a number of times to evade the truth and get away from the conclusions that they must come to if they continued in their former position. The power of truth tore up their foundation, but instead of yielding to it they would get up another platform that they were not satisfied with themselves.

I saw that many of these shepherds had denied the past teachings of God; they had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with mesmerism and all kinds of delusions. I saw that they were drunken with error and were leading on their flock to death. Many of the opposers of God's truth devise mischief in their heads upon their beds, and in the day they carry out their wicked devices to put down the truth and to get something new to interest the people and divert their minds from the precious, all-important truth.

I saw that the priests who are leading on their flock to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God's hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and until all the unrighteous ones are destroyed from the earth.

The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while

they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.

CHAPTER 30- God's Gift to Man

I have been shown the great love and condescension of God in giving His Son to die that man might find pardon and live. I was shown Adam and Eve, who were privileged to behold the beauty and loveliness of the Garden of Eden and were permitted to eat of all the trees in the garden except one. But the serpent tempted Eve, and she tempted her husband, and they both ate of the forbidden tree. They broke God's command, and became sinners. The news spread through heaven, and every harp was hushed. The angels sorrowed, and feared lest Adam and Eve would again put forth the hand and eat of the tree of life and be immortal sinners. But God said that He would drive the transgressors from the garden, and by cherubim and a flaming sword would guard the way of the tree of life, so that man could not approach unto it and eat of its fruit, which perpetuates immortality.

Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. The whole family of Adam must die. I then saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "He is in close converse with His Father." The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father we could see His person. His countenance was calm, free from all perplexity and trouble, and shone with a loveliness which words cannot describe. He then made known to the angelic choir that a way of escape had been made for lost man; that He had been pleading with His Father, and had obtained permission to give His own life as a ransom for the race, to bear their sins, and take the sentence of death upon Himself, thus opening a way whereby they might, through the merits of His blood, find pardon for past transgressions, and by obedience be brought back to the garden from which they were driven. Then they could again have access to the glorious, immortal fruit of the tree of life to which they had now forfeited all right.

Then joy, inexpressible joy, filled heaven, and the heavenly choir sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, because of the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Then praise and adoration was poured forth for the self-denial and sacrifice of Jesus, in consenting to leave the bosom of His Father, and choosing a life of suffering and anguish, and an ignominious death, that He might give life to others.

Said the angel, "Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give

their life for perishing man. “But,” said my accompanying angel, “that would avail nothing.” The transgression was so great that an angel’s life would not pay the debt. Nothing but the death and intercession of God’s Son would pay the debt and save lost man from hopeless sorrow and misery.

But the work which was assigned the angels was to ascend and descend with strengthening balm from glory to soothe the Son of God in His life of suffering. They administered unto Jesus. Also, their work was to guard and keep the subjects of grace from the evil angels and from the darkness which was constantly thrown around them by Satan. I saw that it was impossible for God to change His law in order to save lost, perishing man; therefore He suffered His darling Son to die for man’s transgressions.

CHAPTER 31- Spiritual Gifts, Vol. 1

CHAPTER 32- Introduction

The gift of prophecy was manifested in the Church during the Jewish dispensation. If it disappeared for a few centuries, on account of the corrupt state of the Church toward the close of that dispensation, it reappeared at its close to usher in the Messiah. Zacharias, the father of John the baptist, "Was filled with the holy ghost, and prophesied." Simeon, a just and devout man who was "Waiting for the consolation of Israel," Came by the spirit into the temple, and prophesied of Jesus as "A light to lighten the gentiles, and the glory of thy people Israel"; And Anna, a prophetess, "Spake of him to all them that looked for redemption in jerusalem." And there was no greater prophet than john the baptist, who was chosen of God to introduce to Israel "The lamb of God, which taketh away the sin of the world."

The Christian age commenced with the outpouring of the spirit, and a great variety of spiritual gifts was manifested among the believers. These were so abundant that paul could say to the Corinthian Church, "The manifestation of the spirit is given to Every Man to profit withal"—To every man in the Church, not to every man in the world, as many have applied it.

Since the great apostasy, these gifts have rarely been manifested; and this is probably the reason why professed Christians generally believe that they were limited to the period of the Primitive Church. But is it not on account of the errors and unbelief of the Church that the gifts have ceased? And when the people of God shall attain to primitive faith and practice, as they certainly will by the proclamation of the commandments of God and the faith of Jesus, will not "The latter rain" Again develop the gifts? Reasoning from analogy we should expect it. Notwithstanding the

Apostasies of the Jewish age, it opened and closed with special manifestations of the spirit of God. And it is unreasonable to suppose that the Christian age—the light of which, compared with the former dispensation, is as the light of the sun compared with the feeble rays of the moon—should commence in glory and close in obscurity. And since a special work of the spirit was necessary to prepare a people for the first advent of Christ, how much more so for the second; especially since the last days were to be perilous beyond all precedent, and false prophets were to have power to show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect. But to the scriptures of truth:

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they

shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. Campbell's translation says, "These miraculous powers shall attend the believers." The gifts were not confined to the apostles, but extended to the believers. Who will have them?

Those that believe. How long? There is no limitation; the promise runs parallel with the great commission to preach the gospel and reaches the last believer.

But it is objected that this aid was promised only to the apostles and to those who believed through their preaching; that they fulfilled the commission, established the gospel, and that the gifts ceased with that generation. Let us see if the great commission ended with that generation. Matthew 28:19, 20. "Go ye therefore,

and teach all nations, baptizing them in the name of the father, and of the son, and of the holy ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

That the preaching of the gospel under this commission did not end with the Primitive Church is evident from the promise, "I am with you alway, even unto the end of the world." He does not say, I am with you, apostles, everywhere, even to the ends of the earth; but I am with you Always, to the end of the world, or age. It will not do to say that the Jewish age is meant, for that had already ended at the cross. I conclude, then, that the preaching and the belief of the primitive gospel will always be attended with the same spiritual aid. The apostles' commission belonged to the Christian age, and embraced the whole of it. Consequently the gifts were lost only through apostasy, and will be revived with the revival of primitive faith and practice.

In 1 corinthians 12:28, we are informed that God hath set, placed, or fixed, certain spiritual gifts in the church. In the absence of any scriptural proof that he has removed or abolished them, we must conclude that they were intended to remain. Where is the proof then that they are abolished? In the same chapter where the Jewish Sabbath is abolished, and the Christian Sabbath instituted—a chapter in the acts of the mystery of iniquity and the man of sin. But the objector claims Bible proof that gifts were to cease, contained in the following text: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: But when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity." 1 corinthians 13:8-13.

This text does foretell the cessation of spiritual gifts, also of faith and hope. But when

Were they to cease? We still look forward to the time when—

"Hope shall change to glad fruition, faith to sight, and prayer to praise."

They are to cease when that which is perfect is come, when we shall no longer see through a glass darkly, but face to face. The perfect day, when the just are made perfect and see as they are seen, is yet in the future. It is true that the man of sin, when arrived at manhood, had put away such "Childish things" as prophecies, tongues, and knowledge, and also the faith, hope, and charity of the Primitive Christians. But there is nothing in the text to show that God designed to take away the gifts which he had set in the Church, till the consummation of her faith and hope, till the surpassing glory of the immortal state should eclipse the most brilliant displays of spiritual power and knowledge ever manifested in this mortal state.

The objection founded upon 2 Timothy 3:16, which some have gravely presented, deserves no more than a passing remark. If paul, in saying that the scriptures are to make the man of God perfect, thoroughly furnished unto all good works, meant that nothing more should be written by inspiration, why was he at that moment adding to those scriptures? At least why did he not drop the pen as soon as that sentence was written? And why did john, thirty years afterward, write the book of revelation? This book contains another text which is quoted to prove the abolition of spiritual gifts.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19.

From this text it is claimed that God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, and, in the commencement of the gospel day, by Jesus and his apostles, has hereby solemnly promised never to communicate anything more to man in that way. Therefore all prophesying after this date must be false. This, it is said, closes the canon of inspiration. If so, why did john write his gospel after his return from patmos to ephesus? In doing so did he add to the words of the prophecy of that book written in the isle of patmos? It is evident, from the text, that the caution against adding to, or taking from, refers not to the Bible as we have the volume compiled, but to the separate book of revelation, as it came from the hand of the apostle. Yet no man has a right to add to, or subtract from, any other book written by inspiration of God. Did john, in writing the book of revelation, add anything to the book of Daniel's prophecy? Not at all. A prophet has no right to alter the word of God. But the visions of john corroborate those of Daniel and give much additional light upon the subjects there introduced. I conclude, then, that the Lord has not bound himself to keep silence, but is still at liberty to speak. Ever be it the language of my heart, speak, Lord, through whom thou wilt; thy servant heareth.

Thus the attempt to prove from scripture the abolition of spiritual gifts, proves a total failure. And since the gates of hades have not prevailed against the Church, but God still has a people on earth, we may look for the development of the gifts in connection with the third angel's message, a message which will bring back the Church to apostolic ground and make it indeed the light—not darkness—of the world.

Again: We are forewarned that there would be false prophets in the last days, and the Bible gives a test by which to try their teachings in order that we may distinguish between the true and the false. The grand test is the law of God, which is applied both to the prophesyings and to the moral character of the prophets. If there were to be no true prophesyings in the last days, how much easier to have stated the fact, and thus cut off all chance for deception, than to give a test by which to try them, as if there would be the genuine as well as the false.

In Isaiah 8:19, 20, is a prophecy of the familiar spirits of the present time, and the law is given as a test: "To the law and to the testimony: if they speak not according to This word, it is because there is no light in them." Why say, "If they speak not," if there was to be no true spiritual manifestation or prophesying at the same time? Jesus says, "Beware of false prophets.... Ye shall know them by their fruits." Matthew 7:15, 16. This is a part of the sermon on the mount, and all can see that this discourse has a general application to the church through the gospel age. False prophets are to be known by their fruits; in other words, by their moral character. The only standard by which to determine whether their fruits are good or bad, is the law of God. Thus we are brought to the law and to the testimony. True prophets will not only speak according to this word, but they will live according to it. One who speaks and lives thus, I dare not condemn.

It has always been a characteristic of false prophets that they see visions of peace; and they will be saying, "Peace and safety," when sudden destruction comes upon them. The true will boldly reprove sin and warn of coming wrath.

Prophesyings which contradict the plain and positive declarations of the word, are to be rejected. Thus our saviour taught his disciples when he warned them concerning the manner of his second coming. When Jesus ascended to heaven in the sight of his disciples, it was declared most explicitly by the angels that this same Jesus should so come in like manner as they had seen him go into heaven. Hence Jesus, in predicting the work of the false prophets of the last days, says, "If they shall say unto you, behold, he is in the desert; go not forth: Behold, he is in the secret chambers, believe it not." All true prophesying on that point must recognize his visible coming from heaven. Why did not Jesus say, reject all prophesying at that time; for there will be no true prophets then?

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the

knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:11-13.

We learn from a previous verse that when Christ ascended up on high, he gave gifts unto men. Among these gifts are enumerated apostles, prophets, evangelists, pastors, and teachers. The object for which they were given was the perfecting of the saints in unity and knowledge. Some who profess to be pastors and teachers at the present day hold that these gifts fully accomplished their object some eighteen hundred years ago, and consequently ceased. Why not then throw aside their titles of pastors and teachers? If the office of prophet is by this text limited to the Primitive Church, so is that of the evangelist—and all the rest; for no distinction is made.

Now let us reason a moment upon this point. All these gifts were given for the perfecting of the saints in unity, knowledge, and spirit. Under their influence the Primitive Church for a time enjoyed that unity: "The multitude of them that believed were of one heart and of one soul." And it seems a natural consequence of this state of unity, that "With Great power gave the apostles witness of the resurrection of the Lord Jesus: And great grace was upon them all." Acts 4:31-33. How desirable such a state of things now! But apostasy with its dividing and blighting influence marred the beauty of the Fair Church and clothed her in sackcloth. Division and disorder have been the result. Never was there so great a diversity of faith in Christendom as at the present day. If the gifts were necessary to preserve the unity of the Primitive Church, how much more so to restore unity now! And that it is the purpose of God to restore the unity of the Church in the last days, is abundantly evident from the prophecies. We are assured that the watchmen shall see eye to eye, when the Lord shall bring again zion. Also, that in the time of the end the wise shall understand. When this is fulfilled there will be unity of faith with all whom God accounts wise; for those that do in reality understand aright, must necessarily understand alike. What is to effect this unity but the gifts that were given for this very purpose?

From considerations like these, it is evident that the perfect state of the Church here predicted is still in the future; consequently these gifts have not yet accomplished their purpose. This letter to the ephesians

Was written in A.D. 64, about two years before paul told timothy that he was ready to be offered, and the time of his departure was at hand. The seeds of the apostasy were now germinating in the Church, for paul had said ten years before, in his second letter to the thessalonians, "The mystery of iniquity doth already work." Grievous wolves were now about to enter in, not sparing the flock. The Church was not then rising and advancing to that perfection in unity contemplated in the text, but was about to be torn by factions and distracted by divisions. The apostle knew this; consequently he must have looked beyond the great apostasy, to the period of the gathering of the remnant of God's people, when he said, "Till we all come into [margin] the unity of the faith." Ephesians 4:13. Hence the gifts that were set in the church have not yet served out their time.

"Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thessalonians 5:19-21.

In this epistle the apostle introduces the subject of the second coming of the Lord. He then describes the state of the unbelieving world at that time, who are saying, "Peace and safety," when the day of the Lord is about to burst upon them, and sudden destruction come upon them as a thief in the night. He then exhorts the Church, in view of these things, to keep awake, to watch and be sober. Among the exhortations that follow are the words we have quoted, "Quench not the spirit," etc. Some may think that these three verses are completely detached from one another in sense; but they have a natural connection in the order in which they stand. The person who quenches the spirit will be left to despise prophesyings, which are the legitimate fruit of the spirit. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." Joel 2:28. The expression, "Prove all things," is limited to the subject of discourse, prophesyings, and we are to try the spirits by the tests which God has given us in his word. Spiritual deceptions and false prophesyings abound at the present time; and doubtless this text has a special application here. But mark, the apostle does not say, reject all things; but, prove all things; Hold Fast that which is Good.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: For in mount zion and in jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

This prophecy of Joel, which speaks of the outpouring of the holy spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of "The great and terrible day of the Lord." though we have had the signs, that terrible day is still in the future. The whole gospel dispensation may be called the last days, but to say that the Last Days are all 1800 years in the past, is absurd. They reach to the day of the Lord and to the deliverance of the remnant of God's people: "For in mount zion and in jerusalem shall be deliverance, as the Lord hath said, and in the Remnant whom the Lord shall call."

This remnant, existing amid the signs and wonders that usher in the great and terrible day of the Lord, is doubtless the remnant of the seed of the woman spoken of in Revelation 12:17

- - The last generation of the Church on Earth. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

The remnant of the Gospel Church will have the gifts. War will be waged against them because they keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17.) In Revelation 19:10, the testimony of Jesus is defined to be the spirit of prophecy. Said the angel, “I am thy fellow servant, and of thy brethren that have the testimony of Jesus.” In Revelation 22:9, he repeats the same in substance, as follows: “I am thy fellow servant, and of thy brethren the prophets.” From the comparison we see the force of the expression, “The testimony of Jesus is the spirit of prophecy.” But the testimony of Jesus includes all the gifts of that one spirit. Says paul: “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” 1 Corinthians 1:4-7. The testimony of Christ was confirmed in the Corinthian Church; and what was the result? They came behind in no gift. Are we not justified, then, in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ?

Roswell F. Cottrell

CHAPTER 33-The Fall of Satan

Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.

Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the highest sin to rebel against His order and will. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.

After Satan and those who fell with him were shut out of heaven, and he realized that he had forever lost all its purity and glory, he repented, and wished to be reinstated in heaven. He was willing to take his proper place, or any position that might be assigned him. But no; heaven must not be placed in jeopardy. All heaven might be marred should he be taken back; for sin originated with him, and the seeds of rebellion were within him. Both he and his followers wept, and implored to be taken back into the favor of God. But their sin—their hatred, their envy and jealousy—had been so great that God could not blot it out. It must remain to receive its final punishment.

When Satan became fully conscious that there was no possibility of his being brought again into favor with God, his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against God's government. When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them. In no way could this happy couple be deprived of their happiness if they obeyed God. Satan could not exercise his power upon them unless they should first disobey God and forfeit His favor.

Some plan must therefore be devised to lead them to disobedience that they might incur God's frown and be brought under the more direct influence of Satan and his angels. It was decided that Satan should assume another form and manifest an interest for man. He must insinuate against God's truthfulness and create doubt whether God did mean just what He said; next, he must excite their curiosity, and lead them to pry into the unsearchable plans of God—the very sin of which Satan had been guilty—and reason as to the cause of His restrictions in regard to the tree of knowledge.

CHAPTER 34- The Fall of Man

Holy angels often visited the garden, and gave instruction to Adam and Eve concerning their employment and also taught them concerning the rebellion and fall of Satan. The angels warned them of Satan and cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe. The angels also enjoined upon them to follow closely the directions God had given them, for in perfect obedience only were they safe. Then this fallen foe could have no power over them.

Satan commenced his work with Eve, to cause her to disobey. She first erred in wandering from her husband, next in lingering around the forbidden tree, and next in listening to the voice of the tempter, and even daring to doubt what God had said, "In the day that thou eatest thereof thou shalt surely die." She thought that perhaps the Lord did not mean just what He said, and venturing, she put forth her hand, took of the fruit and ate. It was pleasing to the eye and pleasant to the taste. Then she was jealous that God had withheld from them what was really for their good, and she offered the fruit to her husband, thereby tempting him. She related to Adam all that the serpent had said and expressed her astonishment that he had the power of speech.

I saw a sadness come over Adam's countenance. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He felt sure that this was the foe against whom they had been warned, and that his wife must die. They must be separated. His love for Eve was strong, and in utter discouragement he resolved to share her fate. He seized the fruit and quickly ate it. Then Satan exulted. He had rebelled in heaven, and had gained sympathizers who loved him and followed him in his rebellion. He had fallen and caused others to fall with him. And he had now tempted the woman to distrust God, to inquire into His wisdom, and to seek to penetrate His all-wise plans. Satan knew that the woman would not fall alone. Adam, through his love for Eve, disobeyed the command of God, and fell with her.

The news of man's fall spread through heaven. Every harp was hushed. The angels cast their crowns from their heads in sorrow. All heaven was in agitation. A council was held to decide what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and become immortal sinners. But God said that He would drive the transgressors from the garden. Angels were immediately commissioned to guard the way of the tree of life. It had been Satan's studied plan that Adam and Eve should disobey God, receive His frown, and then partake of the tree of life, that they might live forever in sin and disobedience, and thus sin be immortalized. But holy angels were sent to drive them out of the garden, and to bar their way to the tree of life. Each of these mighty angels had in his right hand something which had the appearance of a glittering sword.

Then Satan triumphed. He had made others suffer by his fall. He had been shut out of heaven, they out of Paradise.

CHAPTER 35-The Plan of Salvation

Sorrow filled heaven, as it was realized that man was lost, and that world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon; that through the merits of His blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

At first the angels could not rejoice; for their Commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that He would stand between the wrath of His Father and guilty man, that He would bear iniquity and scorn, and but few would receive Him as the Son of God. Nearly all would hate and reject Him. He would leave all His glory in heaven, appear upon earth as a man, humble Himself as a man, become acquainted by His own experience with the various temptations with which man would be beset, that He might know how to succor those who should be tempted; and that finally, after His mission as a teacher would be accomplished, He would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that He would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He would suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer, but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die and rise again the third day, and would ascend to His Father to intercede for wayward, guilty man.

The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man's fallen nature, and His strength would not be even equal with theirs; that they would be witnesses of His humiliation and great sufferings; and that as they would witness His sufferings, and the hatred of men toward Him, they would be stirred with the

deepest emotion, and through their love for Him would wish to rescue and deliver Him from His murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in His resurrection; that the plan of salvation was devised, and His Father had accepted the plan.

With a holy sadness Jesus comforted and cheered the angels and informed them that hereafter those whom He should redeem would be with Him, and that by His death He should ransom many and destroy him who had the power of death. And His Father would give Him the kingdom and the greatness of the kingdom under the whole heaven, and He would possess it forever and ever. Satan and sinners would be destroyed, nevermore to disturb heaven or the purified new earth. Jesus bade the heavenly host be reconciled to the plan that His Father had accepted and rejoice that through His death fallen man could again be exalted to obtain favor with God and enjoy heaven.

Then joy, inexpressible joy, filled heaven. And the heavenly host sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, for the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that He would consent to leave the bosom of His Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

Said the angel, “Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His beloved Son to die for him.” Angels were so interested for man’s salvation that there could be found among them those who would yield their glory and give their life for perishing man, “But,” said my accompanying angel, “that would avail nothing. The transgression was so great that an angel’s life would not pay the debt. Nothing but the death and intercessions of His son would pay the debt and save lost man from hopeless sorrow and misery.”

But the work of the angels was assigned them, to ascend and descend with strengthening balm from glory to soothe the Son of God in His sufferings, and minister unto Him. Also, their work would be to guard and keep the subjects of grace from the evil angels and the darkness constantly thrown around them by Satan. I saw that it was impossible for God to alter or change His law to save lost, perishing man; therefore He suffered His beloved Son to die for man’s transgression.

Satan again rejoiced with his angels that he could, by causing man’s fall, pull down the Son of God from His exalted position. He told his angels that when Jesus should take fallen man’s nature, he could overpower Him and hinder the accomplishment of the plan of salvation.

I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But

the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. I saw that he had so long bent himself to evil that every good quality was debased, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil and satanic slyness. This smile is the one he wears just before he makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible.

CHAPTER 36- The First Advent Of Christ

I was carried down to the time when Jesus was to take upon Himself man's nature, humble Himself as a man, and suffer the temptations of Satan.

His birth was without worldly grandeur. He was born in a stable and cradled in a manger; yet His birth was honored far above that of any of the sons of men. Angels from heaven informed the shepherds of the advent of Jesus, and light and glory from God accompanied their testimony. The heavenly host touched their harps and glorified God. They triumphantly heralded the advent of the Son of God to a fallen world to accomplish the work of redemption, and by His death to bring peace, happiness, and everlasting life to man. God honored the advent of His Son. Angels worshiped Him.

Angels of God hovered over the scene of His baptism; the Holy Spirit descended in the form of a dove and lighted upon Him, and as the people stood greatly amazed, with their eyes fastened upon Him, the Father's voice was heard from heaven, saying, Thou art My beloved Son; in Thee I am well pleased.

John was not certain that it was the Saviour who came to be baptized of him in Jordan. But God had promised him a sign by which he should know the Lamb of God. That sign was given as the heavenly dove rested upon Jesus, and the glory of God shone round about Him. John reached forth his hand, pointing to Jesus, and with a loud voice cried out, "Behold the Lamb of God, which taketh away the sin of the world!"

John informed his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to look to Jesus, and follow Him as the Great Teacher. John's life was sorrowful and self-denying. He heralded the first advent of Christ, but was not permitted to witness His miracles, and enjoy the power manifested by Him. When Jesus should establish Himself as a teacher, John knew that he himself must die. His voice was seldom heard, except in the wilderness. His life was lonely. He did not cling to his father's family, to enjoy their society, but left them in order to fulfill his mission. Multitudes left the busy cities and villages and flocked to the wilderness to hear the words of the wonderful prophet. John laid the ax to the root of the tree. He reproved sin, fearless of consequences, and prepared the way for the Lamb of God.

Herod was affected as he listened to the powerful, pointed testimonies of John, and with deep interest he inquired what he must do to become his disciple. John was acquainted with the fact that he was about to marry his brother's wife, while her husband was yet living, and faithfully told Herod that this was not lawful. Herod was unwilling to make any sacrifice. He married his brother's wife, and through her influence, seized John and put him in prison, intending however to release him. While there confined, John heard through his disciples of the mighty works of Jesus. He could not listen to His gracious words; but the disciples

informed him and comforted him with what they had heard. Soon John was beheaded, through the influence of Herod's wife. I saw that

the humblest disciples who followed Jesus, witnessed His miracles, and heard the comforting words which fell from His lips, were greater than John the Baptist; that is, they were more exalted and honored, and had more pleasure in their lives.

John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus.

After the baptism of Jesus in Jordan, He was led by the Spirit into the wilderness, to be tempted of the devil. The Holy Spirit had prepared Him for that special scene of fierce temptations. Forty days He was tempted of Satan, and in those days He ate nothing. Everything around Him was unpleasant, from which human nature would be led to shrink. He was with the wild beasts and the devil, in a desolate, lonely place. The Son of God was pale and emaciated, through fasting and suffering. But His course was marked out, and He must fulfill the work which He came to do.

Satan took advantage of the sufferings of the Son of God and prepared to beset Him with manifold temptations, hoping to obtain the victory over Him, because He had humbled Himself as a man. Satan came with this temptation: "If Thou be the Son of God, command this stone that it be made bread." He tempted Jesus to condescend to give him proof of His being the Messiah, by exercising His divine power. Jesus mildly answered him, "It is written, That man shall not live by bread alone, but by every word of God."

Satan was seeking a dispute with Jesus concerning His being the Son of God. He referred to His weak, suffering condition and boastingly affirmed that he was stronger than Jesus. But the word spoken from heaven, "Thou art My beloved Son; in Thee I am well pleased," was sufficient to sustain Jesus through all His sufferings. I saw that Christ had nothing to do in convincing Satan of His power or of His being the Saviour of the world. Satan had sufficient evidence of the exalted station and authority of the Son of God. His unwillingness to yield to Christ's authority had shut him out of heaven.

Satan, to manifest his power, carried Jesus to Jerusalem, and set Him upon a pinnacle of the temple, and there tempted Him to give evidence that He was the Son of God, by casting Himself down from that dizzy height. Satan came with the words of inspiration: "For it is written, He shall give His angels charge over Thee, to keep Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Jesus answering said unto him, "It is said, Thou shalt not tempt the Lord thy God." Satan wished to cause Jesus to presume upon the mercy of His Father and risk His life before the fulfillment of His mission. He had hoped that the plan of salvation would fail; but the plan was laid too deep to be overthrown or marred by Satan.

Christ is the example for all Christians. When they are tempted, or their rights are disputed, they should bear it patiently. They should not feel that they have a right to call upon the Lord to display His power that they may obtain a victory over their enemies, unless God can be directly honored and glorified thereby. If Jesus had cast Himself from the pinnacle of the temple, it would not have glorified His Father; for none would have witnessed the act but Satan and the angels of God. And it would have been tempting the Lord to display His power to His bitterest foe. It would have been condescending to the one whom Jesus came to conquer.

"And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine. And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Satan presented before Jesus the kingdoms of the world in the most attractive light. If Jesus would there worship him, he offered to relinquish his claims to the possessions of earth. If the plan of salvation should be carried out, and Jesus should die to redeem man, Satan knew that his own power must be limited and finally taken away, and that he would be destroyed. Therefore it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man's redemption should fail, Satan would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of heaven.

Satan exulted when Jesus laid aside His power and glory and left heaven. He thought that the Son of God was then placed in his power. The temptation took so easily with the holy pair in Eden that he hoped by his satanic power and cunning to overthrow even the Son of God, and thereby save his own life and kingdom. If he could tempt Jesus to depart from the will of His Father, his object would be gained. But Jesus met the tempter with the rebuke, "Get thee behind Me, Satan." He was to bow only to His Father.

Satan claimed the kingdom of earth as his and insinuated to Jesus that all His sufferings might be saved: that He need not die to obtain the kingdoms of this world; if He would worship him He might have all the possessions of earth and the glory of reigning over them. But Jesus was steadfast. He knew that the time was to come when He would by His own life redeem the kingdom from Satan, and that, after a season, all in heaven and earth would submit to Him. He chose His life of suffering and His dreadful death, as the way appointed by His Father that He might become a lawful heir to the kingdoms of earth and have them given into His hands as an everlasting possession. Satan also will be given into His hands to be destroyed by death, nevermore to annoy Jesus or the saints in glory.

CHAPTER 37-The Ministry of Christ

After Satan had ended his temptations, he departed from Jesus for a season, and angels prepared Him food in the wilderness, and strengthened Him, and the blessing of His Father rested upon Him. Satan had failed in his fiercest temptations; yet he looked forward to the period of Jesus' ministry, when he should at different times try his cunning against Him. He still hoped to prevail against Him by stirring up those who would not receive Jesus, to hate and seek to destroy Him. Satan held a special council with his angels. They were disappointed and enraged that they had prevailed nothing against the Son of God. They decided that they must be more cunning and use their power to the utmost to inspire unbelief in the minds of His own nation as to His being the Saviour of the world, and in this way discourage Jesus in His mission. No matter how exact the Jews might be in their ceremonies and sacrifices, if they could be kept blinded as to the prophecies and be made to believe that the Messiah was to appear as a mighty worldly king, they might be led to despise and reject Jesus.

I was shown that Satan and his angels were very busy during Christ's ministry, inspiring men with unbelief, hate, and scorn. Often when Jesus uttered some cutting truth, reproving their sins, the people would become enraged. Satan and his angels urged them on to take the life of the Son of God. More than once they took up stones to cast at Him, but angels guarded Him and bore Him away from the angry multitude to a place of safety. Again, as the plain truth dropped from His holy lips, the multitude laid hold of Him and led Him to the brow of a hill, intending to cast Him down. A contention arose among themselves as to what they should do with Him, when the angels again hid Him from the sight of the multitude, and He, passing through the midst of them, went His way.

Satan still hoped that the great plan of salvation would fail. He exerted all his power to make the hearts of the people hard and their feelings bitter against Jesus. He hoped that so few would receive Him as the Son of God that He would consider His sufferings and sacrifice too great to make for so small a company. But I saw that if there had been but two who would have accepted Jesus as the Son of God and believed on Him to the saving of their souls, He would have carried out the plan.

Jesus began His work by breaking Satan's power over the suffering. He restored the sick to health, gave sight to the blind, and healed the lame, causing them to leap for joy and to glorify God. He restored to health those who had been infirm and bound by Satan's cruel power many years. With gracious words

He comforted the weak, the trembling, and the desponding. The feeble, suffering ones whom Satan held in triumph, Jesus wrenched from his grasp, bringing to them soundness of body and great joy and happiness. He raised the dead to life, and they glorified God for the mighty display of His power. He wrought mightily for all who believed on Him.

The life of Christ was filled with words and acts of benevolence, sympathy, and love. He was ever attentive to listen to and relieve the woes of those who came to Him. Multitudes carried in their own persons the evidence of His divine power. Yet after the work had been accomplished, many were ashamed of the humble yet mighty teacher. Because the rulers did not believe on Him, the people were not willing to accept Jesus. He was a man of sorrows and acquainted with grief. They could not endure to be governed by His sober, self-denying life. They wished to enjoy the honor which the world bestows. Yet many followed the Son of God and listened to His instructions, feasting upon the words which fell so graciously from His lips. His words were full of meaning, yet so plain that the weakest could understand them.

Satan and his angels blinded the eyes and darkened the understanding of the Jews, and stirred up the chief of the people and the rulers to take the Saviour's life. Others were sent to bring Jesus unto them; but as they came near where He was they were greatly amazed. They saw Him filled with sympathy and compassion, as He witnessed human woe. They heard Him in love and tenderness speak encouragingly to the weak and afflicted. They also heard Him, in a voice of authority, rebuke the power of Satan and bid his captives go free. They listened to the words of wisdom that fell from His lips, and they were captivated; they could not lay hands on Him. They returned to the priests and elders without Jesus. When asked, "Why have ye not brought Him?" they related what they had witnessed of His miracles, and the holy words of wisdom, love, and knowledge which they had heard, and ended with saying, "Never man spake like this man." The chief priests accused them of being also deceived, and some of the officers were ashamed that they had not taken Him. The priests inquired in a scornful manner if any of the rulers had believed on Him. I saw that many of the magistrates and elders did believe on Jesus; but Satan kept them from acknowledging it; they feared the reproach of the people more than they feared God.

Thus far the cunning and hatred of Satan had not broken up the plan of salvation. The time for the accomplishment of the object for which Jesus came into the world was drawing near. Satan and his angels consulted together and decided to inspire Christ's own nation to cry eagerly for His blood and heap upon Him cruelty and scorn. They hoped that Jesus would resent such treatment and fail to maintain His humility and meekness.

While Satan was laying his plans, Jesus was carefully opening to His disciples the sufferings through which He must pass—that He would be crucified and that He would rise again the third day. But their understanding seemed dull, and they could not comprehend what He told them.

CHAPTER 38-The Transfiguration

The faith of the disciples was greatly strengthened at the transfiguration, when they were permitted to behold Christ's glory and to hear the voice from heaven testifying to His divine character. God chose to give the followers of Jesus strong proof that He was the promised Messiah, that in their bitter sorrow and disappointment at His crucifixion, they would not entirely cast away their confidence. At the transfiguration the Lord sent Moses and Elijah to talk with Jesus concerning His sufferings and death. Instead of choosing angels to converse with His Son, God chose those who had themselves experienced the trials of earth.

Elijah had walked with God. His work had been painful and trying, for the Lord through him had reproved the sins of Israel. Elijah was a prophet of God; yet he was compelled to flee from place to place to save his life. His own nation hunted him like a wild beast that they might destroy him. But God translated Elijah. Angels bore him in glory and triumph to heaven.

Moses was greater than any who had lived before him. He had been highly honored of God, being privileged to talk with the Lord face to face, as a man speaks with a friend. He was permitted to see the bright light and excellent glory that enshrouded the Father. The Lord through Moses delivered the children of Israel from Egyptian bondage. Moses was a mediator for his people, often standing between them and the wrath of God. When the anger of the Lord was greatly kindled against Israel for their unbelief, their murmurings, and their grievous sins, Moses' love for them was tested. God proposed to destroy them and to make of him a mighty nation. Moses showed his love for Israel by his earnest pleading in their behalf. In his distress he prayed God to turn from His fierce anger and forgive Israel, or blot his name out of His book.

When Israel murmured against God and against Moses because they could get no water, they accused him of leading them out to kill them and their children. God heard their murmurings and bade Moses speak to the rock, that the people might have water. Moses smote the rock in wrath and took the glory to himself. The continual waywardness and murmuring of the children of Israel had caused him the keenest sorrow, and for a little time he forgot how much the Lord had borne with them, and that their murmuring was not against him, but against God. He thought only of himself, how deeply he was wronged, and how little gratitude they manifested in return for his deep love for them.

It was God's plan to bring often His people into strait places, and then in their necessity to deliver them by His power, that they might realize His love and care for them, and thus be led to serve and honor Him. But Moses had failed to honor God and magnify His name before the people that they might glorify Him. In this he brought upon himself the Lord's displeasure.

When Moses came down from the mount with the two tables of stone and saw Israel worshiping the golden calf, his anger was greatly kindled, and he threw down the tables of stone and broke them. I saw that Moses did not sin in this. He was wroth for God, jealous for His glory. But when he yielded to the natural feelings of his heart and took to himself the honor which was due to God, he sinned, and for that sin God would not suffer him to enter the land of Canaan.

Satan had been trying to find something wherewith to accuse Moses before the angels. He exulted at his success in leading him to displease God, and he told the angels that he could overcome the Saviour of the world when He should come to redeem man. For his transgression, Moses came under the power of Satan—the dominion of death. Had he remained steadfast, the Lord would have brought him to the Promised Land, and would then have translated him to heaven without his seeing death.

Moses passed through death, but Michael came down and gave him life before his body had seen corruption. Satan tried to hold the body, claiming it as his; but Michael resurrected Moses and took him to heaven. Satan railed bitterly against God, denouncing Him as unjust in permitting his prey to be taken from him; but Christ did not rebuke His adversary, though it was through his temptation that the servant of God had fallen. He meekly referred him to His Father, saying, “The Lord rebuke thee.”

Jesus had told His disciples that there were some standing with Him who should not taste of death till they should see the kingdom of God come with power. At the transfiguration this promise was fulfilled. The countenance of Jesus was there changed and shone like the sun. His raiment was white and glistening. Moses was present to represent those who will be raised from the dead at the second appearing of Jesus. And Elijah, who was translated without seeing death, represented those who will be changed to immortality at Christ’s second coming and will be translated to heaven without seeing death. The disciples beheld with astonishment and fear the excellent majesty of Jesus and the cloud that overshadowed them, and heard the voice of God in terrible majesty, saying, “This is My beloved Son; hear Him.”

CHAPTER39- The Betrayal of Christ

I was carried down to the time when Jesus ate the Passover supper with His disciples. Satan had deceived Judas and led him to think that he was one of Christ's true disciples; but his heart had ever been carnal. He had seen the mighty works of Jesus, he had been with Him through His ministry, and had yielded to the overpowering evidence that He was the Messiah; but Judas was close and covetous; he loved money. He complained in anger of the costly ointment poured upon Jesus. Mary loved her Lord. He had forgiven her sins, which were many, and had raised from the dead her much-loved brother, and she felt that nothing was too dear to bestow upon Jesus. The more precious the ointment, the better could she express her gratitude to her Saviour by devoting it to Him. Judas, as an excuse for his covetousness, urged that the ointment might have been sold and given to the poor. But it was not because he had any care for the poor; for he was selfish, and often appropriated to his own use that which was entrusted to his care to be given unto the poor. Judas had been inattentive to the comfort and even to the wants of Jesus, and to excuse his covetousness he often referred to the poor. This act of generosity on the part of Mary was a most cutting rebuke of his covetous disposition. The way was prepared for Satan's temptation to find a ready reception in the heart of Judas.

The priests and rulers of the Jews hated Jesus; but multitudes thronged to listen to His words of wisdom and to witness His mighty works. The people were stirred with the deepest interest and anxiously followed Jesus to hear the instructions of this wonderful teacher. Many of the rulers believed on Him, but dared not confess their faith lest they should be put out of the synagogue. The priests and elders decided that something must be done to draw the attention of the people from Jesus. They feared that all men would believe on Him. They could see no safety for themselves. They must lose their position or put Jesus to death. And after they should put Him to death, there would still be those who were living monuments of His power. Jesus had raised Lazarus from the dead, and they feared that if they should kill Jesus, Lazarus would testify of His mighty power. The people were flocking to see him who was raised from the dead, and the rulers determined to slay Lazarus also, and put down the excitement. Then they would turn the people to the traditions and doctrines of men, to tithe mint and rue, and again have influence over them. They agreed to take Jesus when He was alone; for if they should attempt to take Him in a crowd, when the minds of the people were all interested in Him, they would be stoned.

Judas knew how anxious they were to obtain Jesus and offered to betray Him to the chief priests and elders for a few pieces of silver. His love of money led him to agree to betray his Lord into the hands of His bitterest enemies. Satan was working directly through Judas, and in the midst of the impressive scene of the last supper, the traitor was devising plans to betray his Master. Jesus sorrowfully told His disciples that all of them would be offended because of Him that night. But Peter ardently affirmed that although all others should be offended because of Him, he would not be offended. Jesus said to Peter: "Satan hath desired

to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32.

I beheld Jesus in the garden with His disciples. In deep sorrow He bade them watch and pray, lest they should enter into temptation. He knew that their faith was to be tried, and their hopes disappointed, and that they would need all the strength which they could obtain by close watching and fervent prayer. With strong cries and weeping, Jesus prayed, "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." The Son of God prayed in agony. Great drops of blood gathered upon His face and fell to the ground. Angels were hovering over the place, witnessing the scene, but only one was commissioned to go and strengthen the Son of God in His agony. There was no joy in heaven. The angels cast their crowns and harps from them and with the deepest interest silently watched Jesus. They wished to surround the Son of God, but the commanding angels suffered them not, lest, as they should behold His betrayal, they should deliver Him; for the plan had been laid, and it must be fulfilled.

After Jesus had prayed, He came to His disciples; but they were sleeping. In that dreadful hour He had not the sympathy and prayers of even His disciples. Peter, who was so zealous a short time before, was heavy with sleep. Jesus reminded him of his positive declarations and said to him, "What, could ye not watch with Me one hour?" Three times the Son of God prayed in agony. Then Judas, with his band of armed men, appeared. He approached his Master as usual, to salute Him. The band surrounded Jesus; but there He manifested His divine power, as He said, "Whom seek ye?" "I am He." They fell backward to the ground. Jesus made this inquiry that they might witness His power and have evidence that He could deliver Himself from their hands if He would.

The disciples began to hope as they saw the multitude with their staves and swords fall so quickly. As they arose and again surrounded the Son of God, Peter drew his sword and smote a servant of the high priest and cut off an ear. Jesus bade him to put up the sword, saying, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" I saw that as these words were spoken, the countenances of the angels were animated with hope. They wished then and there to surround their Commander and disperse that angry mob. But again sadness settled upon them, as Jesus added, "But how then shall the Scriptures be fulfilled, that thus it must be?" The hearts of the disciples also sank in despair and bitter disappointment, as Jesus suffered Himself to be led away by His enemies.

The disciples feared for their own lives, and they all forsook Him and fled. Jesus was left alone in the hands of the murderous mob. Oh, what a triumph of Satan then! And what sadness and sorrow with the angels of God! Many companies of holy angels, each with a tall commanding angel at their head, were sent to witness the scene. They were to record every insult and cruelty imposed upon the Son of God, and to register every pang of anguish

which Jesus should suffer; for the very men who joined in this dreadful scene are to see it all again in living characters.

CHAPTER 40-The Trial of Christ

The angels as they left heaven, in sadness laid off their glittering crowns. They could not wear them while their Commander was suffering and was to wear a crown of thorns. Satan and his angels were busy in the judgment hall to destroy human feeling and sympathy. The very atmosphere was heavy and polluted by their influence. The chief priests and elders were inspired by them to insult and abuse Jesus in a manner the most difficult for human nature to bear. Satan hoped that such mockery and violence would call forth from the Son of God some complaint or murmur; or that He would manifest His divine power, and wrench Himself from the grasp of the multitude, and that thus the plan of salvation might at last fail.

Peter followed his Lord after His betrayal. He was anxious to see what would be done with Jesus. But when he was accused of being one of His disciples, fear for his own safety led him to declare that he knew not the man. The disciples were noted for the purity of their language, and Peter, to convince his accusers that he was not one of Christ's disciples, denied the charge the third time with cursing and swearing. Jesus, who was at some distance from Peter, turned a sorrowful reproving gaze upon him. Then the disciple remembered the words which Jesus had spoken to him in the upper chamber, and also his own zealous assertion, "Though all men shall be offended because of Thee, yet will I never be offended." He had denied his Lord, even with cursing and swearing; but that look of Jesus' melted Peter's heart and saved him. He wept bitterly and repented of his great sin, and was converted, and then was prepared to strengthen his brethren.

The multitude were clamorous for the blood of Jesus. They cruelly scourged Him, and put upon Him an old purple kingly robe, and bound His sacred head with a crown of thorns. They put a reed into His hand, and bowed to Him, and mockingly saluted Him, "Hail, king of the Jews!" They then took the reed from His hand and smote Him with it upon the head, causing the thorns to penetrate His temples, sending the blood trickling down His face and beard.

It was difficult for the angels to endure the sight. They would have delivered Jesus, but the commanding angels forbade them, saying that it was a great ransom which was to be paid for man; but it would be complete and would cause the death of him who had the power of death. Jesus knew that angels were witnessing the scene of His humiliation. The weakest angel could have caused that mocking throng to fall powerless and could have delivered Jesus. He knew that if He should desire it of His Father, angels would instantly release Him. But it was necessary that He should suffer the violence of wicked men, in order to carry out the plan of salvation.

Jesus stood meek and humble before the infuriated multitude, while they offered Him the vilest abuse. They spit in His face—that face from which they will one day desire to hide, which will give light to the city of God and shine brighter than the sun. Christ did not cast upon the offenders an angry look. They covered His head with an old garment, blindfolding

Him, and then struck Him in the face and cried out, “Prophesy, who is it that smote Thee?” There was commotion among the angels. They would have rescued Him instantly; but their commanding angels restrained them.

Some of the disciples had gained confidence to enter where Jesus was and witness His trial. They expected that He would manifest His divine power, and deliver Himself from the hands of His enemies, and punish them for their cruelty toward Him. Their hopes would rise and fall as the different scenes transpired. Sometimes they doubted, and feared that they had been deceived. But the voice heard at the mount of transfiguration, and the glory they there beheld, strengthened their faith that He was the Son of God. They called to mind the scenes which they had witnessed, the miracles which they had seen Jesus perform in healing the sick, opening the eyes of the blind, unstopping the deaf ears, rebuking and casting out devils, raising the dead to life, and even calming the wind and the sea. They could not believe that He would die. They hoped that He would yet rise in power, and with His commanding voice disperse that bloodthirsty multitude, as when He entered the temple and drove out those who were making the house of God a place of merchandise, when they fled before Him as if pursued by a company of armed soldiers. The disciples hoped that Jesus would manifest His power and convince all that He was the King of Israel.

Judas was filled with bitter remorse and shame at his treacherous act in betraying Jesus. And when he witnessed the abuse which the Saviour endured, he was overcome. He had loved Jesus, but had loved money more. He had not thought that Jesus would suffer Himself to be taken by the mob which he led on. He had expected Him to work a miracle, and deliver Himself from them. But when he saw the infuriated multitude in the judgment hall, thirsting for blood, he deeply felt his guilt; and while many were vehemently accusing Jesus, Judas rushed through the multitude, confessing that he had sinned in betraying innocent blood. He offered the priests the money which they had paid him, and entreated them to release Jesus, declaring that He was entirely innocent.

For a short time vexation and confusion kept the priests silent. They did not wish the people to know that they had hired one of the professed followers of Jesus to betray Him into their hands. Their hunting Jesus like a thief and taking Him secretly, they wished to hide. But the confession of Judas, and his haggard, guilty appearance, exposed the priests before the multitude, showing that it was hatred that had caused them to take Jesus. As Judas loudly declared Jesus to be innocent, the priests replied, “What is that to us? see thou to that.” They had Jesus in their power, and were determined to make sure of Him. Judas, overwhelmed with anguish, threw the money that he now despised at the feet of those who had hired him, and, in anguish and horror, went and hanged himself.

Jesus had many sympathizers in the company about Him, and His answering nothing to the many questions put to Him amazed the throng. Under all the mockery and violence of the mob, not a frown, not a troubled expression, rested upon His features. He was dignified and composed. The spectators looked upon Him with wonder. They compared His perfect

form and firm, dignified bearing with the appearance of those who sat in judgment against Him, and said to one another that He appeared more like a king than any of the rulers. He bore no marks of being a criminal. His eye was mild, clear, and undaunted, His forehead broad and high. Every feature was strongly marked with benevolence and noble principle. His patience and forbearance were so unlike man that many trembled. Even Herod and Pilate were greatly troubled at His noble, Godlike bearing.

From the first, Pilate was convicted that Jesus was no common man. He believed Him to be an excellent character, and entirely innocent of the charges brought against Him. The angels who were witnessing the scene marked the convictions of the Roman governor, and to save him from engaging in the awful act of delivering Christ to be crucified, an angel was sent to Pilate's wife, and gave her information through a dream that it was the Son of God in whose trial her husband was engaged, and that He was an innocent sufferer. She immediately sent a message to Pilate, stating that she had suffered many things in a dream on account of Jesus and warning him to have nothing to do with that holy man. The messenger, pressing hastily through the crowd, placed the letter in the hands of Pilate. As he read, he trembled and turned pale, and at once determined to have nothing to do with putting Christ to death. If the Jews would have the blood of Jesus, he would not give his influence to it, but would labor to deliver Him.

When Pilate heard that Herod was in Jerusalem, he was greatly relieved; for he hoped to free himself from all responsibility in the trial and condemnation of Jesus. He at once sent Him, with His accusers, to Herod. This ruler had become hardened in sin. The murder of John the Baptist had left upon his conscience a stain from which he could not free himself. When he heard of Jesus and the mighty works wrought by Him, he feared and trembled, believing Him to be John the Baptist risen from the dead. When Jesus was placed in his hands by Pilate, Herod considered the act an acknowledgment of his power, authority, and judgment. This had the effect to make friends of the two rulers, who had before been enemies. Herod was pleased to see Jesus, expecting Him to work some mighty miracle for his satisfaction. But it was not the work of Jesus to gratify curiosity or to seek His own safety. His divine, miraculous power was to be exercised for the salvation of others, but not in His own behalf.

Jesus answered nothing to the many questions put to Him by Herod; neither did He reply to His enemies, who were vehemently accusing Him. Herod was enraged because Jesus did not appear to fear his power, and with his men of war he derided, mocked, and abused the Son of God. Yet he was astonished at the noble, Godlike appearance of Jesus when shamefully abused, and fearing to condemn Him, he sent Him again to Pilate.

Satan and his angels were tempting Pilate and trying to lead him on to his own ruin. They suggested to him that if he did not take part in condemning Jesus others would; the multitude were thirsting for His blood; and if he did not deliver Him to be crucified, he would lose his power and worldly honor and would be denounced as a believer on the

impostor. Through fear of losing his power and authority, Pilate consented to the death of Jesus. And notwithstanding he placed the blood of Jesus upon His accusers, and the multitude received it, crying, “His blood be on us, and on our children,” yet Pilate was not clear; he was guilty of the blood of Christ. For his own selfish interest, his love of honor from the great men of earth, he delivered an innocent man to die. If Pilate had followed his own convictions, he would have had nothing to do with condemning Jesus.

The appearance and words of Jesus during His trial made a deep impression upon the minds of many who were present on that occasion. The result of the influence thus exerted was apparent after His resurrection. Among those who were then added to the church, there were many whose conviction dated from the time of Jesus’ trial.

Satan’s rage was great as he saw that all the cruelty which he had led the Jews to inflict on Jesus had not called forth from Him the slightest murmur. Although He had taken upon Himself man’s nature, He was sustained by a Godlike fortitude, and departed not in the least from the will of His Father.

CHAPTER 41-The Crucifixion of Christ

The Son of God was delivered to the people to be crucified; with shouts of triumph they led the dear Saviour away. He was weak and faint from weariness, pain, and loss of blood by the scourging and blows which He had received; yet the heavy cross upon which He was soon to be nailed was laid upon Him. Jesus fainted beneath the burden. Three times the cross was placed upon His shoulders, and three times He fainted. One of His followers, a man who had not openly professed faith in Christ, yet believed on Him, was next seized. Upon him the cross was laid, and he bore it to the fatal spot. Companies of angels were marshaled in the air above the place. A number of Christ's disciples followed Him to Calvary, in sorrow, and with bitter weeping. They called to mind His triumphal ride into Jerusalem but a few days before, when they had followed Him, crying, "Hosanna in the highest!" and strewing their garments and the beautiful palm branches in the way. They had thought that He was then to take the kingdom and reign a temporal prince over Israel. How changed the scene! How blighted their prospects! Not with rejoicing, not with cheerful hopes, but with hearts stricken with fear and despair they now slowly, sadly followed Him who had been disgraced and humbled, and who was about to die.

The mother of Jesus was there. Her heart was pierced with anguish such as none but a fond mother can feel; yet, with the disciples, she still hoped that Christ would work some mighty miracle and deliver Himself from His murderers. She could not endure the thought that He would suffer Himself to be crucified. But the preparations were made, and Jesus was laid upon the cross. The hammer and the nails were brought. The hearts of the disciples fainted within them. The mother of Jesus was bowed with agony almost beyond endurance. Before the Saviour was nailed to the cross, the disciples bore her from the scene, that she might not hear the crashing of the spikes as they were driven through the bone and muscle of His tender hands and feet. Jesus murmured not, but groaned in agony. His face was pale, and large drops of sweat stood upon His brow. Satan exulted in the suffering through which the Son of God was passing, yet feared that his efforts to thwart the plan of salvation had been in vain, that his kingdom was lost, and that he must finally be destroyed.

After Jesus had been nailed to the cross, it was raised and with great force thrust into the place which had been prepared for it in the ground, tearing the flesh and causing the most intense suffering. To make the death of Jesus as shameful as possible, two thieves were crucified with Him, one on each side. The thieves were taken by force, and after much resistance on their part, their arms were thrust back and nailed to their crosses. But Jesus meekly submitted. He needed no one to force His arms back upon the cross. While the thieves were cursing their executioners, the Saviour in agony prayed for His enemies, "Father, forgive them; for they know not what they do." It was not merely agony of body which Christ endured; the sins of the whole world were upon Him.

As Jesus hung upon the cross, some who passed by reviled Him, wagging their heads as if bowing to a king, and said to Him, "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross." Satan used the same words to Christ in the wilderness—"If Thou be the Son of God." The chief priests, elders, and scribes mockingly said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." The angels who hovered over the scene of Christ's crucifixion were moved to indignation as the rulers derided Him and said, "If He be the Son God, let Him deliver Himself". They wished there to come to the rescue of Jesus and deliver Him, but they were not suffered to do so. The object of His mission was not yet accomplished.

As Jesus hung upon the cross during those long hours of agony, He did not forget His mother. She had returned to the terrible scene, for she could not longer remain away from her Son. The last lesson of Jesus was one of compassion and humanity. He looked upon the grief-stricken face of His mother, and then upon His beloved disciple John. He said to His mother, "Woman, behold thy son!" Then He said to John, "Behold thy mother!" And from that hour John took her to his own house.

Jesus thirsted in His agony, and they gave Him vinegar and gall to drink; but when He tasted it, He refused it. The angels had viewed the agony of their loved Commander until they could behold no longer, and they veiled their faces from the sight. The sun refused to look upon the awful scene. Jesus cried with a loud voice, which struck terror to the hearts of His murderers, "It is finished." Then the veil of the temple was rent from the top to the bottom, the earth shook, and the rocks rent. Great darkness was upon the face of the earth. The last hope of the disciples seemed swept away as Jesus died. Many of His followers witnessed the scene of His sufferings and death, and their cup of sorrow was full.

Satan did not then exult as he had done. He had hoped to break up the plan of salvation; but it was laid too deep. And now by the death of Christ he knew that he himself must finally die, and his kingdom be given to Jesus. He held a council with his angels. He had prevailed nothing against the Son of God, and now they must increase their efforts and with their power and cunning turn to His followers. They must prevent all whom they could from receiving the salvation purchased for them by Jesus. By so doing Satan could still work against the government of God. Also it would be for his own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins.

The life of Christ had ever been without worldly wealth, honor, or display. His humility and self-denial had been in striking contrast to the pride and self-indulgence of the priests and elders. His spotless purity was a continual reproof of their sins. They despised Him for His humility, holiness, and purity. But those who despised Him here will one day see Him in the grandeur of heaven and the unsurpassed glory of His Father.

In the judgment hall He was surrounded by enemies who were thirsting for His blood; but those hardened ones who cried out, “His blood be on us, and on our children,” will behold Him an honored King. All the heavenly host will escort Him on His way with songs of victory, majesty, and might to Him that was slain, yet lives again, a mighty conqueror.

Poor, weak, miserable man spat in the face of the King of glory, while a shout of brutal triumph arose from the mob at the degrading insult. They marred with blows and cruelty that face which filled all heaven with admiration. They will again behold that face, bright as the noonday sun, and will seek to flee from before it. Instead of that shout of brutal triumph, they will wail because of Him.

Jesus will present His hands with the marks of His crucifixion. The marks of this cruelty He will ever bear. Every print of the nails will tell the story of man’s wonderful redemption and the dear price by which it was purchased. The very men who thrust the spear into the side of the Lord of life will behold the print of the spear and will lament with deep anguish the part which they acted in marring His body.

His murderers were greatly annoyed by the superscription, “The King of the Jews,” placed upon the cross above His head. But then they will be obliged to see Him in all His glory and kingly power. They will behold on His vesture and on His thigh, written in living characters, “King of kings, and Lord of lords.” They cried to Him mockingly, as He hung upon the cross, “Let Christ, the King of Israel, descend from the cross, that we may see and believe.” They will behold Him then with kingly power and authority. They will demand no evidence of His being King of Israel; but overwhelmed with a sense of His majesty and exceeding glory, they will be compelled to acknowledge, “Blessed is He that cometh in the name of the Lord.”

The shaking of the earth, the rending of the rocks, the darkness spread over the earth, and the loud, strong cry of Jesus, “It is finished,“ as He yielded up His life, troubled His enemies and made His murderers tremble. The disciples wondered at these singular manifestations; but their hopes were crushed. They were afraid that the Jews would seek to destroy them also. They felt assured that such hatred as had been manifested against the Son of God would not end with Him. Lonely hours they spent in weeping over their disappointment. They had expected that Jesus would reign a temporal Prince, but their hopes died with Him. In their sorrow and disappointment, they doubted whether He had not deceived them. Even His mother wavered in her faith in Him as the Messiah.

Notwithstanding the disciples had been disappointed in their hopes concerning Jesus, they yet loved Him and desired to give His body an honored burial, but knew not how to obtain it. Joseph of Arimathaea, a wealthy and influential councilor of the Jews and a true disciple of Jesus, went privately yet boldly to Pilate and begged from him the Saviour’s body. He dared not go openly, because of the hatred of the Jews. The disciples feared that an effort would be made by them to prevent the body of Christ from having an honored resting

place. Pilate granted the request, and the disciples took the lifeless form down from the cross, while in deep anguish they mourned over their blighted hopes. Carefully the body was wrapped in fine linen, and laid in Joseph's new sepulcher.

The women who had been Christ's humble followers while He lived, would not leave Him until they saw Him laid in the tomb and a stone of great weight placed before the door, lest His enemies should seek to obtain His body. But they need not have feared; for I saw that the angelic host watched with untold interest in the resting place of Jesus, earnestly waiting for the command to act their part in liberating the King of glory from His prison house.

Christ's murderers feared that He might yet come to life and escape them. They therefore asked of Pilate a watch to guard the sepulcher until the third day. This was granted, and the stone at the door was sealed, lest His disciples should steal Him away and say that He had risen from the dead.

CHAPTER 42-The Resurrection of Christ

The disciples rested on the Sabbath, sorrowing for the death of their Lord, while Jesus, the King of glory, lay in the tomb. As night drew on, soldiers were stationed to guard the Saviour's resting place, while angels, unseen, hovered above the sacred spot. The night wore slowly away, and while it was yet dark, the watching angels knew that the time for the release of God's dear Son, their loved Commander, had nearly come. As they were waiting with the deepest emotion the hour of His triumph, a mighty angel came flying swiftly from heaven. His face was like the lightning, and his garments white as snow. His light dispersed the darkness from his track and caused the evil angels, who had triumphantly claimed the body of Jesus, to flee in terror from his brightness and glory. One of the angelic host who had witnessed the scene of Christ's humiliation, and was watching His resting place, joined the angel from heaven, and together they came down to the sepulcher. The earth trembled and shook as they approached, and there was a great earthquake.

Terror seized the Roman guard. Where was now their power to keep the body of Jesus? They did not think of their duty or of the disciples' stealing Him away. As the light of the angels shone around, brighter than the sun, that Roman guard fell as dead men to the ground. One of the angels laid hold of the great stone and rolled it away from the door of the sepulcher and seated himself upon it. The other entered the tomb and unbound the napkin from the head of Jesus. Then the angel from heaven, with a voice that caused the earth to quake, cried out, "Thou Son of God, Thy Father calls Thee! Come forth." Death could hold dominion over Him no longer. Jesus arose from the dead, a triumphant conqueror. In solemn awe the angelic host gazed upon the scene. And as Jesus came forth from the sepulcher, those shining angels prostrated themselves to the earth in worship, and hailed Him with songs of victory and triumph.

Satan's angels had been compelled to flee before the bright, penetrating light of the heavenly angels, and they bitterly complained to their king that their prey had been violently taken from them, and that He whom they so much hated had risen from the dead. Satan and his hosts had exulted that their power over fallen man had caused the Lord of life to be laid in the grave, but short was their hellish triumph. For as Jesus walked forth from His prison house a majestic conqueror, Satan knew that after a season he must die, and his kingdom pass unto Him whose right it was. He lamented and raged that notwithstanding all his efforts, Jesus had not been overcome, but had opened a way of salvation for man, and whosoever would might walk in it and be saved.

The evil angels and their commander met in council to consider how they could still work against the government of God. Satan bade his servants go to the chief priests and elders. Said he, "We succeeded in deceiving them, blinding their eyes and hardening their hearts against Jesus. We made them believe that He was an impostor. That Roman guard will carry the hateful news that Christ has risen. We led the priests and elders on to hate

Jesus and to murder Him. Now hold it before them that if it becomes known that Jesus is risen, they will be stoned by the people for putting to death an innocent man."

As the host of heavenly angels departed from the sepulcher and the light and glory passed away, the Roman guard ventured to raise their heads and look about them. They were filled with amazement as they saw that the great stone had been rolled from the door of the sepulcher and that the body of Jesus was gone. They hastened to the city to make known to the priests and elders what they had seen. As those murderers listened to the marvelous report, paleness sat upon every face. Horror seized them at the thought of what they had done. If the report was correct, they were lost. For a time they sat in silence, looking upon one another's faces, not knowing what to do or what to say. To accept the report would be to condemn themselves. They went aside to consult as to what should be done. They reasoned that if the report brought by the guard should be circulated among the people, those who put Christ to death would be slain as His murderers. It was decided to hire the soldiers to keep the matter secret. The priests and elders offered them a large sum of money, saying, "Say ye, His disciples came by night, and stole Him away while we slept." And when the guard inquired what would be done with them for sleeping at their post, the Jewish officers promised to persuade the governor and secure their safety. For the sake of money, the Roman guard sold their honor, and agreed to follow the counsel of the priests and elders.

When Jesus, as He hung upon the cross, cried out, "It is finished," the rocks rent, the earth shook, and some of the graves were opened. When He arose a victor over death and the grave, while the earth was reeling and the glory of heaven shone around the sacred spot, many of the righteous dead, obedient to His call, came forth as witnesses that He had risen. Those favored, risen saints came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ. Thus while the Jewish leaders were seeking to conceal the fact of Christ's resurrection, God chose to bring up a company from their graves to testify that Jesus had risen, and to declare His glory.

Those risen ones differed in stature and form, some being more noble in appearance than others. I was informed that the inhabitants of earth had been degenerating, losing their strength and comeliness. Satan has the power of disease and death, and with every age the effects of the curse have been more visible, and the power of Satan more plainly seen. Those who lived in the days of Noah and Abraham resembled the angels in form, comeliness, and strength. But every succeeding generation have been growing weaker and more subject to disease, and their life has been of shorter duration. Satan has been learning how to annoy and enfeeble the race.

Those who came forth after the resurrection of Jesus appeared to many, telling them that the sacrifice for man was completed, that Jesus, whom the Jews crucified, had risen from the dead; and in proof of their words they declared, "We be risen with Him." They bore testimony that it was by His mighty power that they had been called forth from their graves.

Notwithstanding the lying reports circulated, the resurrection of Christ could not be concealed by Satan, his angels, or the chief priests; for this holy company, brought forth from their graves, spread the wonderful, joyful news; also Jesus showed Himself to His sorrowing, heartbroken disciples, dispelling their fears and causing them joy and gladness.

As the news spread from city to city and from town to town, the Jews in their turn feared for their lives and concealed the hatred which they cherished toward the disciples. Their only hope was to spread their lying report. And those who wished this lie to be true accepted it. Pilate trembled as he heard that Christ had risen. He could not doubt the testimony given, and from that hour peace left him forever. For the sake of worldly honor, for fear of losing his authority and his life, he had delivered Jesus to die. He was now fully convinced that it was not merely an innocent man of whose blood he was guilty, but the Son of God. Miserable to its close was the life of Pilate. Despair and anguish crushed every hopeful, joyful feeling. He refused to be comforted and died a most miserable death.

Herod's [It was Herod Antipas who took part in the trial of Christ, and Herod Agrippa I who put James to death. Agrippa was nephew and brother-in-law of Antipas. Through intrigue he secured the throne of Antipas for himself, and on coming to power pursued the same course toward the Christians that Antipas had followed. In the Herodian dynasty there were six persons who bore the name of Herod. It thus served in a measure as a general title, the individuals being designated by other names, as Antipas, Philip, Agrippa, etc. So we might say Czar Nicholas, Czar Alexander, etc.

In the present instance this use of the term becomes more natural and appropriate inasmuch as Agrippa, when he put James to death, occupied the throne of Antipas, who a little before had been concerned in the trial of Christ; and he manifested the same character. It was the same Herodian spirit, only in another personality, as "the dragon" of Revelation 12:17 is the same as the dragon of verse 3, the real inspiring power in each being the dragon of verse 9. In the one case he works through pagan Rome; in the other through our own government.] heart had grown still harder; and when he heard that Christ had risen, he was not much troubled. He took the life of James, and when he saw that this pleased the Jews, he took Peter also, intending to put him to death. But God had a work for Peter to do, and sent his angel to deliver him. Herod was visited with the judgments of God. While exalting himself in the presence of a great multitude, he was smitten by the angel of the Lord, and died a most horrible death.

Early in the morning of the first day of the week, before it was yet light, holy women came to the sepulcher, bringing sweet spices to anoint the body of Jesus. They found that the heavy stone had been rolled away from the door of the sepulcher, and the body of Jesus was not there. Their hearts sank within them, and they feared that their enemies had taken away the body. Suddenly they beheld two angels in white apparel, their faces bright and shining. These heavenly beings understood the errand of the women and immediately told them that Jesus was not there; He had risen, but they could behold the place where He had lain. They

bade them go and tell His disciples that He would go before them into Galilee. With fear and great joy the women hurried back to the sorrowing disciples and told them the things which they had seen and heard.

The disciples could not believe that Christ had risen, but, with the women who had brought the report, ran hastily to the sepulcher. They found that Jesus was not there; they saw His linen clothes, but could not believe the good news that He had risen from the dead. They returned home marveling at what they had seen, also at the report brought them by the women. But Mary chose to linger around the sepulcher, thinking of what she had seen, and distressed with the thought that she might have been deceived. She felt that new trials awaited her. Her grief was renewed, and she broke forth in bitter weeping. She stooped down to look again into the sepulcher, and beheld two angels clothed in white. One was sitting where the head of Jesus had lain, the other where His feet had been. They spoke to her tenderly, and asked her why she wept. She replied, “They have taken away my Lord, and I know not where they have laid Him.”

As she turned from the sepulcher, she saw Jesus standing near, but knew Him not. He spoke to her tenderly, inquiring the cause of her sorrow and asking whom she was seeking. Supposing that He was the gardener, she begged Him, if He had borne away her Lord, to tell her where he had laid Him, that she might take Him away. Jesus spoke to her with His own heavenly voice, saying, “Mary!” She was acquainted with the tones of that dear voice, and quickly answered, “Master!” and in her joy was about to embrace Him; but Jesus said, “Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.” Joyfully she hastened to the disciples with the good news. Jesus quickly ascended to His Father to hear from His lips that He accepted the sacrifice, and to receive all power in heaven and upon earth.

Angels like a cloud surrounded the Son of God and bade the everlasting gates be lifted up, that the King of glory might come in. I saw that while Jesus was with that bright heavenly host, in the presence of God, and surrounded by His glory, He did not forget His disciples upon the earth, but received power from His Father, that He might return and impart power to them. The same day He returned and showed Himself to His disciples. He suffered them then to touch Him; for He had ascended to His Father and had received power.

At this time Thomas was not present. He would not humbly receive the report of the disciples, but firmly and self-confidently affirmed that he would not believe unless he should put his fingers in the prints of the nails and his hand in the side where the cruel spear was thrust. In this he showed a lack of confidence in his brethren. If all should require the same evidence, none would now receive Jesus and believe in His resurrection. But it was the will of God that the report of the disciples should be received by those who could not themselves see and hear the risen Saviour. God was not pleased with the unbelief of

Thomas. When Jesus again met with His disciples, Thomas was with them; and when he beheld Jesus, he believed. But he had declared that he would not be satisfied without the evidence of feeling added to sight, and Jesus gave him the evidence which he had desired. Thomas cried out, "My Lord and my God!" But Jesus reproved him for his unbelief, saying, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

In like manner those who have had no experience in the first and second angels' messages must receive them from others who had an experience and followed down through the messages. As Jesus was rejected, so I saw that these messages have been rejected. And as the disciples declared that there is salvation in no other name under heaven, given among men, so also should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter.

While the holy women were carrying the report that Jesus had risen, the Roman guard were circulating the lie that had been put into their mouths by the chief priests and elders, that the disciples came by night, while they slept, and stole the body of Jesus. Satan had put this lie into the hearts and mouths of the chief priests, and the people stood ready to receive their word. But God had made this matter sure, and placed this important event, upon which our salvation depends, beyond all doubt; and it was impossible for priests and elders to cover it up. Witnesses were raised from the dead to testify to Christ's resurrection.

Jesus remained with His disciples forty days, causing them joy and gladness of heart as He opened to them more fully the realities of the kingdom of God. He commissioned them to bear testimony to the things which they had seen and heard concerning His sufferings, death, and resurrection, that He had made a sacrifice for sin, and that all who would might come unto Him and find life. With faithful tenderness He told them that they would be persecuted and distressed; but they would find relief in recalling their experience and remembering the words which He had spoken to them. He told them that He had overcome the temptations of Satan and obtained the victory through trials and suffering. Satan could have no more power over Him, but would bring his temptations to bear more directly upon them and upon all who should believe in His name. But they could overcome as He had overcome. Jesus endowed His disciples with power to work miracles, and told them that although they should be persecuted by wicked men, He would from time to time send His angels to deliver them; their lives could not be taken until their mission should be accomplished; then they might be required to seal with their blood the testimonies which they had borne.

His anxious followers gladly listened to His teachings, eagerly feasting upon every word which fell from His holy lips. Now they certainly knew that He was the Saviour of the world. His words sank deep into their hearts, and they sorrowed that they must soon be parted from their heavenly Teacher and no longer hear comforting, gracious words from His

lips. But again their hearts were warmed with love and exceeding joy, as Jesus told them that He would go and prepare mansions for them and come again and receive them, that they might be ever with Him. He promised also to send the Comforter, the Holy Spirit, to guide them into all truth. “And He lifted up His hands, and blessed them.”

CHAPTER 43-The Ascension of Christ

All heaven was waiting the hour of triumph when Jesus should ascend to His Father. Angels came to receive the King of glory and to escort Him triumphantly to heaven. After Jesus had blessed His disciples, He was parted from them and taken up. And as He led the way upward, the multitude of captives who were raised at His resurrection followed. A multitude of the heavenly host were in attendance, while in heaven an innumerable company of angels awaited His coming. As they ascended to the Holy City, the angels who escorted Jesus cried out, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.” The angels in the city cried out with rapture, “Who is this

King of glory?” The escorting angels answered in triumph, “The Lord strong and mighty, the Lord mighty in battle! Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in!” Again the waiting angels asked, “Who is this King of glory?” and the escorting angels answered in melodious strains, “The Lord of hosts, He is the King of glory.” And the heavenly train passed into the city of God. Then all the heavenly host surrounded their majestic Commander, and with the deepest adoration bowed before Him and cast their glittering crowns at His feet. And then they touched their golden harps, and in sweet, melodious strains filled all heaven with rich music and songs to the Lamb who was slain, yet lives again in majesty and glory.

As the disciples gazed sorrowfully toward heaven to catch the last glimpse of their ascending Lord, two angels clothed in white apparel stood by them and said to them, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” The disciples and the mother of Jesus, who with them had witnessed the ascension of the Son of God, spent the following night in talking over His wonderful acts and the strange and glorious events which had taken place within a short time.

Satan again counseled with his angels, and with bitter hatred against God’s government told them that while he retained his power and authority upon earth their efforts must be tenfold stronger against the followers of Jesus. They had prevailed nothing against Christ but must overthrow His followers, if possible. In every generation they must seek to ensnare those who would believe in Jesus. He related to his angels that Jesus had given His disciples power to rebuke them and cast them out, and to heal those whom they should afflict. Then Satan’s angels went forth like roaring lions, seeking to destroy the followers of Jesus.

CHAPTER 44-The Disciples of Christ

With mighty power the disciples preached a crucified and risen Saviour. Signs and wonders were wrought by them in the name of Jesus; the sick were healed; and a man who had been lame from his birth was restored to perfect soundness and entered with Peter and John into the temple, walking and leaping and praising God in the sight of all the people. The news spread, and the people began to press around the disciples. Many ran together, greatly astonished at the cure that had been wrought.

When Jesus died, the priests thought that no more miracles would be performed among them, that the excitement would die out and the people would again turn to the traditions of men. But lo! right among them the disciples were working miracles, and the people were filled with amazement. Jesus had been crucified, and they wondered where His followers had obtained this power. When He was alive, they thought that He imparted power to them; but when He died, they expected the miracles to cease. Peter understood their perplexity and said to them, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong, whom ye see and know."

The chief priests and elders could not bear these words, and at their command Peter and John were seized and put in prison. But thousands had been converted and led to believe in the resurrection and ascension of Christ by hearing only one discourse from the disciples. The priests and elders were troubled. They had slain Jesus that the minds of the people might be turned to themselves; but the matter was now worse than before. They were openly accused by the disciples of being the murderers of the Son of God, and they could not determine to what extent these things might grow or how they themselves would be regarded by the people. They would gladly have put Peter and John to death, but dared not, for fear of the people.

On the following day the apostles were brought before the council. The very men who had eagerly cried for the blood of the Just One were there. They had heard Peter deny his Lord with cursing and swearing when charged with being one of His disciples, and they hoped again to intimidate him. But Peter had been converted, and he now saw an opportunity to remove the stain of that hasty, cowardly denial and to exalt the name which he had dishonored. With holy boldness, and in the power of the Spirit, he fearlessly declared unto them, "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone

which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The people were astonished at the boldness of Peter and John and took knowledge of them that they had been with Jesus; for their noble, fearless conduct was like that of Jesus when before His enemies. Jesus, by one look of pity and sorrow, reproved Peter when he had denied Him, and now as he boldly acknowledged his Lord, Peter was approved and blessed. As a token of the approbation of Jesus, he was filled with the Holy Spirit.

The priests dared not manifest the hatred which they felt toward the disciples. They commanded them to go aside out of the council, and then conferred among themselves, saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." They were afraid to have the report of this good deed spread among the people. Should it become generally known, the priests felt that their own power would be lost, and they would be looked upon as the murderers of Jesus. Yet all that they dared to do was to threaten the apostles and command them to speak no more in the name of Jesus, lest they die. But Peter declared boldly that they could but speak the things which they had seen and heard.

By the power of Jesus the disciples continued to heal the afflicted and the sick who were brought to them. Hundreds enlisted daily under the banner of a crucified, risen, and ascended Saviour. The priests and elders, and those particularly engaged with them, were alarmed. Again they put the apostles in prison, hoping that the excitement would subside. Satan and his angels exulted; but the angels of God opened the prison doors, and, contrary to the command of the high priests and elders, bade the apostles, "Go, stand and speak in the temple to the people all the words of this life."

The council assembled and sent for their prisoners. The officers unclosed the prison doors; but those whom they sought were not there. They returned to the priests and elders and said, "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." "Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Those Jewish leaders were hypocrites; they loved the praise of men more than they loved God. Their hearts had become so hardened that the most mighty works wrought by the apostles only enraged them. They knew that if the disciples preached Jesus, His crucifixion, resurrection, and ascension, it would fasten guilt upon them as His murderers. They were

not as willing to receive the blood of Jesus as when they vehemently cried, “His blood be on us, and on our children.”

The apostles boldly declared that they ought to obey God rather than men. Said Peter, “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.” At these fearless words those murderers were enraged, and determined to imbrue their hands again in blood by slaying the apostles. They were planning to do this, when an angel from God moved upon the heart of Gamaliel to counsel the priests and rulers: “Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” Evil angels were moving upon the priests and elders to put the apostles to death; but God sent His angel to prevent it by raising up among the Jewish leaders themselves a voice in favor of His servants. The work of the apostles was not finished. They were to be brought before kings to witness to the name of Jesus and to testify of the things which they had seen and heard.

The priests unwillingly released their prisoners, after beating them and commanding them to speak no more in the name of Jesus. “And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” Thus the word of God grew and multiplied. The disciples boldly testified to the things which they had seen and heard, and through the name of Jesus they performed mighty miracles. They fearlessly charged the blood of Jesus upon those who had been so willing to receive it when they were permitted to have power over the Son of God.

I saw that angels of God were commissioned to guard with special care the sacred, important truths which were to serve as an anchor to the disciples of Christ through every generation. The Holy Spirit especially rested upon the apostles, who were witnesses of our Lord’s crucifixion, resurrection, and ascension—important truths which were to be the hope of Israel. All were to look to the Saviour of the world as their only hope, and walk in the way which He had opened by the sacrifice of His own life, and keep God’s law and live. I saw the wisdom and goodness of Jesus in giving power to the disciples to carry on the same work for which He had been hated and slain by the Jews. In His name they had power over the works of Satan. A halo of light and glory centered about the time of Jesus’ death and resurrection, immortalizing the sacred truth that He was the Saviour of the world.

CHAPTER 45-The Death of Stephen

Disciples multiplied greatly in Jerusalem, and many of the priests were obedient to the faith. Stephen, full of faith, was doing great wonders and miracles among the people. The Jewish leaders were stirred to greater anger as they saw priests turning from their traditions, and from the sacrifices and offerings, and accepting Jesus as the great sacrifice. With power from on high, Stephen reproved the unbelieving priests and elders, and exalted Jesus before them. They could not withstand the wisdom and power with which he spoke, and as they found that they could prevail nothing against him, they hired men to swear falsely that they had heard him speak blasphemous words against Moses and against God. They stirred up the people and took Stephen, and, through false witnesses, accused him of speaking against the temple and the law. They testified that they had heard him say that this Jesus of Nazareth would destroy the customs which Moses gave them.

As Stephen stood before his judges, the light of the glory of God rested upon his countenance. “And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.” When called upon to answer to the charges brought against him, he began at Moses and the prophets and reviewed the history of the children of Israel and the dealings of God with them and showed how Christ had been foretold in prophecy. He referred to the history of the temple and declared that God dwelleth not in temples made with hands. The Jews worshiped the temple and were filled with greater indignation at anything spoken against that building than if it had been spoken against God. As Stephen spoke of Christ and referred to the temple, he saw that the people were rejecting his words; and he fearlessly rebuked them: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.” While they observed the outward ordinances of their religion, their hearts were corrupt and full of deadly evil. He referred to the cruelty of their fathers in persecuting the prophets, and declared that those whom he addressed had committed a greater sin in rejecting and crucifying Christ. “Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.”

As these plain, cutting truths were spoken, the priests and rulers were enraged, and they rushed upon Stephen, gnashing their teeth. “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God,” and said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” The people would not hear him. “They cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him.” And he knelt down and cried with a loud voice, “Lord, lay not this sin to their charge.”

I saw that Stephen was a mighty man of God, especially raised up to fill an important place in the church. Satan exulted in his death; for he knew that the disciples would greatly feel his loss. But Satan’s triumph was short; for in that company, witnessing the death of

Stephen, there was one to whom Jesus was to reveal Himself. Saul took no part in casting the stones at Stephen, yet he consented to his death. He was zealous in persecuting the church of God, hunting them, seizing them in their houses, and delivering them to those who would slay them. Saul was a man of ability and education; his zeal and learning caused him to be highly esteemed by the Jews, while he was feared by many of the disciples of Christ. His talents were effectively employed by Satan in carrying forward his rebellion against the Son of God, and those who believed in Him. But God can break the power of the great adversary and set free those who are led captive by him. Christ had selected Saul as a "chosen vessel" to preach His name, to strengthen His disciples in their work, and to more than fill the place of Stephen.

CHAPTER 46-The Conversion of Saul

As Saul journeyed to Damascus, with letters authorizing him to take men or women who were preaching Jesus, and bring them bound to Jerusalem, evil angels exulted around him. But suddenly a light from heaven shone round about him, which made the evil angels flee and caused him to fall quickly to the ground. He heard a voice saying, "Saul, Saul, why persecutest thou Me?" Saul inquired, "Who art Thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." And Saul, trembling and astonished, said, "Lord, what wilt Thou have me to do?" And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do."

The men who were with him stood speechless, hearing a voice, but seeing no man. As the light passed away and Saul arose from the earth and opened his eyes, he found himself totally deprived of sight. The glory of the light of heaven had blinded him. They led him by the hand and brought him to Damascus, and he was three days without sight, neither did he eat nor drink. The Lord then sent His angel to one of the very men whom Saul had hoped to take captive and revealed to him in vision that he should go into the street called Straight, "and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

Ananias feared that there might be some mistake in this matter, and began to relate to the Lord what he had heard of Saul. But the Lord said unto Ananias,

"Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake." Ananias followed the directions of the Lord, and entered into the house, and putting his hands on him, said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

Immediately Saul received sight and arose and was baptized. He then taught in the synagogues that Jesus was indeed the Son of God. All who heard him were amazed and inquired, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" But Saul increased the more in strength, and confounded the Jews. They were again in trouble. All were acquainted with Saul's opposition to Jesus and his zeal in hunting out and delivering up to death all who believed on His name; and his miraculous conversion convinced many that Jesus was the Son of God. Saul related his experience in the power of the Holy Spirit. He was persecuting unto death, binding and delivering into prison both men and women, when, as he journeyed to Damascus, suddenly a great light from heaven shone round about him, and Jesus revealed Himself to him, and taught him that He was the Son of God.

As Saul thus boldly preached Jesus, he exerted a powerful influence. He had a knowledge of the Scriptures, and after his conversion a divine light shone upon the prophecies concerning Jesus, which enabled him clearly and boldly to present the truth and to correct any perversion of the Scriptures. With the Spirit of God resting upon him, he would in a clear and forcible manner carry his hearers down through the prophecies to the time of Christ's first advent and show them that the scriptures had been fulfilled which referred to His sufferings, death, and resurrection.

CHAPTER 47-The Jews Decide to Kill Paul

As the chief priests and rulers witnessed the effect of the relation of Paul's experience, they were moved with hatred against him. They saw that he boldly preached Jesus and wrought miracles in His name, that multitudes listened to him and turned from their traditions and looked upon the Jewish leaders as the murderers of the Son of God. Their anger was kindled, and they assembled to consult as to what was best to be done to put down the excitement. They agreed that the only safe course was to put Paul to death. But God knew of their intention, and angels were commissioned to guard him, that he might live to fulfill his mission.

Led by Satan, the unbelieving Jews watched the gates of Damascus day and night, that as Paul should pass out, they might immediately kill him. But Paul had been informed that the Jews were seeking his life, and the disciples let him down over the wall in a basket by night. At this failure to carry out their purposes, the Jews were ashamed and indignant, and Satan's object was defeated.

After this, Paul went to Jerusalem to join himself to the disciples; but they were all afraid of him. They could not believe that he was a disciple. His life had been hunted by the Jews in Damascus, and his own brethren would not receive him; but Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way and that he had preached boldly at Damascus in the name of Jesus.

But Satan was stirring up the Jews to destroy Paul, and Jesus bade him leave Jerusalem. In company with Barnabas, he went into other cities, preaching Jesus and working miracles, and many were converted. As one man was healed who had always been lame, the people who worshiped idols were about to sacrifice to the disciples. Paul was grieved, and told them that he and his fellow laborer were only men and that the God who made heaven and earth, the sea, and all things that are therein, must alone be worshiped. Thus Paul exalted God before the people; but he could scarcely restrain them. The first conception of faith in the true God, and of the worship and honor due to Him, was being formed in their minds; and as they were listening to Paul, Satan was urging on the unbelieving Jews of other cities to follow after Paul to destroy the good work wrought through him. These Jews stirred up the minds of those idolaters by false reports against Paul. The wonder and admiration of the people now changed to hate, and they who a short time before were ready to worship the disciples, stoned Paul and drew him out of the city, supposing that he was dead. But as the disciples were standing about Paul and mourning over him, to their joy he rose up and went with them into the city.

Again, as Paul and Silas preached Jesus, a certain woman possessed with a spirit of divination followed them, crying, "These men are the servants of the most high God, which show unto us the way of salvation." Thus she followed the disciples many days. But Paul was grieved; for this crying after them diverted the minds of the people from the truth.

Satan's object in leading her to do this was to disgust the people and destroy the influence of the disciples. Paul's spirit was stirred within him, and he turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her"; and the evil spirit was rebuked, and left her.

Her masters were pleased that she cried after the disciples; but when the evil spirit left her, and they saw her a meek disciple of Christ, they were enraged. They had gathered much money by her fortunetelling, and now the hope of their gain was gone. Satan's object was defeated; but his servants caught Paul and Silas, and drew them into the market place, unto the rulers, and to the magistrates, saying, "These men, being Jews, do exceedingly trouble our city." And the multitude rose up together against them, and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely, who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks. But the angels of the Lord accompanied them within the prison walls, and caused their imprisonment to tell to the glory of God, and show to the people that God was in the work, and with His chosen servants.

At midnight Paul and Silas prayed, and sang praises unto God, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and I saw that immediately the angel of God loosed everyone's bands. The keeper of the prison, upon awaking and seeing the prison doors open, was affrighted. He thought that the prisoners had escaped, and that he must be punished with death. But as he was about to kill himself, Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

The power of God there convicted the jailer. He called for a light, and springing in, came trembling and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The keeper of the prison then assembled his whole household, and Paul preached unto them Jesus. Thus the jailer's heart was united to those of his brethren, and he washed their stripes, and he and all his house were baptized that night. He then set food before them, and rejoiced, believing in God with all his house.

The wonderful news of the manifestation of the power of God in opening the prison doors, and in the conversion of the keeper and his family, was soon spread abroad. The rulers heard of these things, and were afraid, and sent to the jailer, requesting him to let Paul and Silas go. But Paul would not leave the prison in a private manner; he was not willing that the manifestation of the power of God should be concealed. He said unto them, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out." When these words were told to the magistrates, and it was known that the apostles were Roman citizens, the rulers were alarmed for fear they would make complaint to the emperor

of their unlawful treatment. And they came and besought them, and brought them out, and desired them to depart out of the city.

CHAPTER 48-Paul Visits Jerusalem

After Paul's conversion, he visited Jerusalem and there preached Jesus and the wonders of His grace. He related his miraculous conversion, which so enraged the priests and rulers that they sought to take his life. But that he might be saved, Jesus again appeared to him in a vision while he was praying, and said unto him, "Get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me." Paul answered, "Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Paul thought that the Jews in Jerusalem could not resist his testimony; that they would consider that the great change in him could be wrought only by the power of God. But the reply was more decided than before: "Depart: for I will send thee far hence unto the Gentiles."

During Paul's absence from Jerusalem, he wrote many letters to different places, relating his experience and bearing a powerful testimony. But some strove to destroy the influence of those letters. They were forced to admit that his letters were weighty and powerful, but they declared that his bodily presence was weak and his speech contemptible.

The facts in the case were that Paul was a man of great learning, and his wisdom and manners charmed his hearers. Learned men were pleased with his knowledge, and many of them believed on Jesus. When before kings and large assemblies, he would pour forth such eloquence as would fascinate all before him. This greatly enraged the priests and elders. Paul could readily enter into deep reasoning and, soaring up, carry the people with him in the most exalted trains of thought, bringing to view the deep riches of the grace of God and portraying before them the amazing love of Christ. Then with simplicity he would come down to the understanding of the common people and in a most powerful manner relate his experience, which called forth from them an ardent desire to become the disciples of Christ.

Again the Lord appeared to Paul and revealed to him that he must go up to Jerusalem, that he would there be bound and suffer for His name. Although he was a prisoner for a great length of time, yet the Lord carried forward His special work through him. His bonds were to be the means of spreading the knowledge of Christ and thus glorifying God. As he was sent from city to city for his trial, his testimony concerning Jesus and the interesting incidents of his own conversion were related before kings and governors, that they should be left without excuse concerning Jesus. Thousands believed on Him and rejoiced in His name. I saw that God's special purpose was fulfilled in the journey of Paul upon the sea; He designed that the ship's crew might thus witness the power of God through Paul and that the heathen also might hear the name of Jesus, and that many might be converted through the teaching of Paul and by witnessing the miracles he wrought. Kings and governors were charmed by his reasoning, and as with zeal and the power of the Holy Spirit he preached Jesus and related the interesting events of his experience, conviction fastened upon them

that Jesus was the Son of God. While some wondered with amazement as they listened to Paul, one cried out, “Almost thou persuadest me to be a Christian.” Yet the most of those who heard thought that at some future time they would consider what they had heard. Satan took advantage of the delay, and, as they neglected the opportunity when their hearts were softened, it was forever lost. Their hearts became hardened.

I was shown the work of Satan in first blinding the eyes of the Jews so that they would not receive Jesus as their Saviour; and next in leading them, through envy because of His mighty works, to desire His life. Satan entered one of Christ’s own followers and led him on to betray Him into the hands of His enemies, that they might crucify the Lord of life and glory.

After Jesus arose from the dead, the Jews added sin to sin as they sought to hide the fact of His resurrection by hiring the Roman guard to testify to a falsehood. But the resurrection of Jesus was made doubly sure by the resurrection of a multitude of witnesses at the same time. After His resurrection, Jesus appeared to His disciples, and to above five hundred at once, while those whom He brought up with Him appeared unto many, declaring that Jesus had risen.

Satan had caused the Jews to rebel against God by refusing to receive His Son, and by staining their hands with His most precious blood. No matter how powerful the evidence now produced that Jesus was the Son of God, the Redeemer of the world, they had murdered Him, and would not receive any evidence in His favor. Their only hope and consolation, like that of Satan after his fall, was in trying to prevail against the Son of God. They therefore continued their rebellion by persecuting the disciples of Christ, and putting them to death. Nothing fell so harshly on their ears as the name of Jesus whom they had crucified; and they were determined not to listen to any evidence in His favor. As when the Holy Spirit through Stephen declared the mighty evidence of Jesus’ being the Son of God, they stopped their ears lest they should be convinced. Satan had the murderers of Jesus fast in his grasp. By wicked works they had yielded themselves his willing subjects, and through them he was at work to trouble and annoy the believers in Christ. He worked through the Jews to stir up the Gentiles against Jesus and against those who followed Him. But God sent His angels to strengthen the disciples for their work, that they might testify of the things they had seen and heard, and at last by their steadfastness, seal their testimony with their blood.

Satan rejoiced that the Jews were safe in his snare. They still continued their useless forms, their sacrifices, and ordinances. As Jesus hung upon the cross and cried, “It is finished,“ the veil of the temple was rent in twain from top to bottom, to signify that God would no longer meet with the priests in the temple, to accept their sacrifices and ordinances, and also to show that the partition wall between the Jews and the Gentiles was broken down. Jesus had made an offering of Himself for both, and if saved at all, both must believe in Him as the only offering for sin, the Saviour of the world.

When the soldier pierced the side of Jesus as He hung upon the cross, there came out two distinct streams, one of blood, the other of water. The blood was to wash away the sins of those who should believe in His name, and the water was to represent that living water which is obtained from Jesus to give life to the believer.

CHAPTER 49-The Great Apostasy

I was carried forward to the time when heathen idolaters cruelly persecuted and killed the Christians. Blood flowed in torrents. The noble, the learned, and the common people were alike slain without mercy. Wealthy families were reduced to poverty, because they would not yield their religion. Notwithstanding the persecution and sufferings which these Christians endured, they would not lower the standard. They kept their religion pure. I saw that Satan exulted and triumphed over their sufferings. But God looked upon His faithful martyrs with great approbation. The Christians who lived in that fearful time were greatly beloved of Him, because they were willing to suffer for His sake. Every suffering endured by them increased their reward in heaven.

Although Satan rejoiced because of the sufferings of the saints, yet he was not satisfied. He wanted control of the mind as well as the body. The sufferings that they endured only drove them closer to the Lord, leading them to love one another, and causing them to fear more than ever to offend Him. Satan wished to lead them to displease God; then they would lose their strength, fortitude, and firmness. Although thousands were slain, yet others were springing up to supply their places. Satan saw that he was losing his subjects; for although they suffered persecution and death, yet they were secured to Jesus Christ, to be the subjects of His kingdom. Satan therefore laid his plans to fight more successfully against the government of God and overthrow the church. He led the heathen idolaters to embrace a part of the Christian faith. They professed to believe in the crucifixion and resurrection of Christ, and proposed to unite with the followers of Jesus, without a change of heart. Oh, the fearful danger of the church. It was a time of mental anguish. Some thought that if they should come down and unite with those idolaters who had embraced a portion of the Christian faith, it would be the means of their full conversion. Satan was seeking to corrupt the doctrines of the Bible.

I saw that at last the standard was lowered, and that the heathen were uniting with the Christians. Although these worshipers of idols professed to be converted, they brought their idolatry with them into the church, only changing the objects of their worship to images of saints, and even of Christ and of Mary His mother. As the followers of Christ gradually united with them, the Christian religion became corrupted and the church lost its purity and power. Some refused to unite with them; such preserved their purity and worshiped God alone. They would not bow down to an image of anything in the heavens above or in the earth beneath.

Satan exulted over the fall of so many; and then he stirred up the fallen church to force those who would preserve the purity of their religion either to yield to their ceremonies and image worship or be put to death. The fires of persecution were again kindled against the true church of Christ, and millions were slain without mercy.

It was presented before me in the following manner: A large company of heathen idolaters bore a black banner, upon which were figures of the sun, moon, and stars. This company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, upon which was written, “Purity and holiness unto the Lord.” Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolaters approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly. As many fell, others rallied around the banner and filled their places.

I saw the company of idolaters consulting together. Failing to make the Christians yield, they agreed to another plan. I saw them lower their banner and then approach that firm Christian company and make propositions to them. At first their propositions were utterly refused. Then I saw the Christian company consulting together. Some said that they would lower the banner, accept the propositions, and save their lives, and at last they could gain strength to raise their banner among the heathen. A few, however, would not yield to this plan, but firmly chose to die holding their banner rather than to lower it. Then I saw many lower the banner and unite with the heathen; but the firm and steadfast would again seize it and bear it on high. I saw that persons were continually leaving the company of those who bore the pure banner, and were uniting with the idolaters under the black banner, to persecute those bearing the white banner. Many were slain, yet the white banner was held high, and believers were raised up to rally around it.

The Jews who first aroused the rage of the heathen against Jesus were not to escape unpunished. In the judgment hall, as Pilate hesitated to condemn Jesus, the infuriated Jews cried, “His blood be on us, and on our children.” The fulfillment of this terrible curse which they called down upon their own heads, the Jewish nation has experienced. The heathen and those called Christians alike have been their foes. Those professed Christians, in their zeal for Christ, whom the Jews crucified, thought that the more suffering they could bring upon them, the better would God be pleased. Many of the unbelieving Jews were therefore killed, while others were driven from place to place and were punished in almost every manner.

The blood of Christ and of the disciples, whom they had put to death, was upon them, and they were visited with terrible judgments. The curse of God followed them, and they were a byword and a derision to the heathen and to so-called Christians. They were degraded, shunned, and detested, as if the brand of Cain were upon them. Yet I saw that God had marvelously preserved this people and scattered them over the world that they might be looked upon as specially visited by the curse of God. I saw that God had forsaken the Jews as a nation; but that individuals among them will yet be converted and be enabled to tear the veil from their hearts and see that the prophecy concerning them has been fulfilled; they will receive Jesus as the Saviour of the world and see the great sin of their nation in rejecting and crucifying Him.

CHAPTER 50-The Mystery of Iniquity

It has ever been the design of Satan to draw the minds of the people from Jesus to man, and to destroy individual accountability. Satan failed in his design when he tempted the Son of God; but he succeeded better when he came to fallen man. Christianity became corrupted. Popes and priests presumed to take an exalted position, and taught the people to look to them for the pardon of their sins, instead of looking to Christ for themselves.

The people were wholly deceived. They were taught that the popes and priests were Christ's representatives, when in fact they were the representatives of Satan, and those who bowed to them worshiped Satan. The people called for the Bible; but the priests considered it dangerous to let them have it to read for themselves, lest they should become enlightened and expose the sins of their leaders. The people were taught to receive every word from these deceivers as from the mouth of God. They held that power over the mind which God alone should hold. If any dared to follow their own convictions, the same hate which Satan and the Jews exercised toward Jesus would be kindled against them, and those in authority would thirst for their blood.

I was shown a time when Satan especially triumphed. Multitudes of Christians were slain in a dreadful manner, because they would preserve the purity of their religion. The Bible was hated, and efforts were made to rid the earth of it. The people were forbidden to read it, on pain of death; and all the copies which could be found were burned. But I saw that God had a special care for His Word. He protected it. At different periods there were but a very few copies of the Bible in existence, yet He would not suffer His Word to be lost, for in the last days copies of it were to be so multiplied that every family could possess it. I saw that when there were but few copies of the Bible, it was precious and comforting to the persecuted followers of Jesus. It was read in the most secret manner, and those who had this exalted privilege felt that they had had an interview with God, with His Son Jesus, and with His disciples. But this blessed privilege cost many of them their lives. If discovered, they were taken to the headsman's block, to the stake, or to the dungeon to die of starvation.

Satan could not hinder the plan of salvation. Jesus was crucified, and rose again the third day. But Satan told his angels that he would make the crucifixion and resurrection tell to his advantage. He was willing that those who professed faith in Jesus should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of Christ, if he could push them farther and make them believe that the law of ten commandments also died with Christ.

I saw that many readily yielded to this device of Satan. All heaven was moved with indignation as they saw the holy law of God trampled underfoot. Jesus and all the heavenly host were acquainted with the nature of God's law; they knew that He would not change or abrogate it. The hopeless condition of man after the fall caused the deepest sorrow in heaven, and moved Jesus to offer to die for the transgressors of God's holy law. But if that

law could be abrogated, man might have been saved without the death of Jesus. Consequently His death did not destroy the law of His Father, but magnified and honored it and enforced obedience to all its holy precepts.

Had the church remained pure and steadfast, Satan could not have deceived them, and led them to trample on the law of God. In this bold plan, Satan strikes directly against the foundation of God's government in heaven and on earth. His rebellion caused him to be expelled from heaven. After he rebelled, in order to save himself he wished God to change His law, but was told before the whole heavenly host that God's law was unalterable. Satan knows that if he can cause others to violate God's law, he has gained them to his cause; for every transgressor of that law must die.

Satan decided to go still farther. He told his angels that some would be so jealous of God's law that they could not be caught in this snare; the ten commandments were so plain that many would believe that they were still binding, and therefore he must seek to corrupt only one of the commandments. He then led on his representatives to attempt to change the fourth, or Sabbath, commandment, thus altering the only one of the ten which brings to view the true God, the Maker of the heavens and the earth. Satan presented before them the glorious resurrection of Jesus, and told them that by His rising on the first day of the week, He changed the Sabbath from the seventh to the first day of the week.

Thus Satan used the resurrection to serve his purpose. He and his angels rejoiced that the errors they had prepared took so well with the professed friends of Christ. What one looked upon with religious horror, another would receive. Thus different errors were received and defended with zeal. The will of God, so plainly revealed in His Word, was covered up with errors and traditions, which have been taught as the commandments of God. Although this heaven-daring deception will be suffered to be carried on until the second appearing of Jesus, yet through all this time of error and deception, God has not been left without witnesses. Amid the darkness and persecution of the church there have always been true and faithful ones who kept all of God's commandments.

I saw that the angelic host were filled with amazement as they beheld the sufferings and death of the King of glory. But I saw that it was no marvel to them that the Lord of life and glory, He who filled all heaven with joy and splendor, should break the bands of death, and walk forth from His prison house, a triumphant conqueror. Therefore, if either of these events should be commemorated by a day of rest, it is the crucifixion. But I saw that neither of these events was designed to alter or abrogate God's law; on the contrary, they give the strongest proof of its immutability.

Both of these important events have their memorials. By partaking of the Lord's supper, the broken bread and the fruit of the vine, we show forth the Lord's death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds. The resurrection

of Christ is commemorated by our being buried with Him by baptism, and raised out of the watery grave, in likeness of His resurrection, to live in newness of life.

I was shown that the law of God would stand fast forever, and exist in the new earth to all eternity. At the creation, when the foundations of the earth were laid, the sons of God looked with admiration upon the work of the Creator, and all the heavenly host shouted for joy. It was then that the foundation of the Sabbath was laid. At the close of the six days of creation, God rested on the seventh day from all His work which He had made; and He blessed the seventh day and sanctified it, because that in it He had rested from all His work. The Sabbath was instituted in Eden before the fall, and was observed by Adam and Eve, and all the heavenly host. God rested on the seventh day, and blessed and hallowed it. I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity.

CHAPTER 51-Death Not Eternal Life in Misery

Satan commenced his deception in Eden. He said to Eve, “Ye shall not surely die.” This was Satan’s first lesson upon the immortality of the soul, and he has carried on this deception from that time to the present, and will carry it on until the captivity of God’s children shall be turned. I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the garden, lest they should partake of the tree of life, and be immortal sinners. The fruit of this tree was to perpetuate immortality. I heard an angel ask, “Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life?” I heard another angel answer, “Not one of the family of Adam has passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner.” The soul that sinneth, it shall die an everlasting death—a death from which there will be no hope of resurrection; and then the wrath of God will be appeased.

It was a marvel to me that Satan could succeed so well in making men believe that the words of God, “The soul that sinneth, it shall die,” mean that the soul that sinneth it shall not die, but live eternally in misery. Said the angel, “Life is life, whether it is in pain or happiness. Death is without pain, without joy, without hatred.”

Satan told his angels to make a special effort to spread the lie first repeated to Eve in Eden, “Ye shall not surely die.” And as the error was received by the people, and they were led to believe that man was immortal, Satan led them on to believe that the sinner would live in eternal misery. Then the way was prepared for Satan to work through his representatives and hold up God before the people as a revengeful tyrant—one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, He is represented as looking down upon them with satisfaction. Satan knew that if this error should be received, God would be hated by many, instead of being loved and adored; and that many would be led to believe that the threatenings of God’s Word would not be literally fulfilled, for it would be against His character of benevolence and love to plunge into eternal torments the beings whom He had created.

Another extreme which Satan has led the people to adopt is entirely to overlook the justice of God, and the threatenings in His Word, and to represent Him as being all mercy, so that not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom.

In consequence of the popular errors of the immortality of the soul and endless misery, Satan takes advantage of another class and leads them to regard the Bible as an uninspired book. They think it teaches many good things; but they cannot rely upon it and love it, because they have been taught that it declares the doctrine of eternal misery.

Another class Satan leads on still further, even to deny the existence of God. They can see no consistency in the character of the God of the Bible, if He will inflict horrible tortures upon a portion of the human family to all eternity. Therefore they deny the Bible and its Author and regard death as an eternal sleep.

There is still another class who are fearful and timid. These Satan tempts to commit sin, and after they have sinned, he holds up before them that the wages of sin is not death but life in horrible torments, to be endured throughout the endless ages of eternity. By thus magnifying before their feeble minds the horrors of an endless hell, he takes possession of their minds, and they lose their reason. Then Satan and his angels exult, and the infidel and atheist join in casting reproach upon Christianity. They claim that these evils are the natural results of believing in the Bible and its Author, whereas they are the results of the reception of popular heresy.

I saw that the heavenly host were filled with indignation at this bold work of Satan. I inquired why all these delusions should be suffered to take effect upon the minds of men when the angels of God were powerful, and if commissioned, could easily break the enemy's power. Then I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan.

I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed.

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. Many desire life, but still continue to walk in the broad road. They choose to rebel against God's government, notwithstanding His great mercy and compassion in giving His Son to die for them. Those who do not choose to accept of the salvation so dearly purchased, must be punished. But I saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied. He formed man out of the dust of the earth, and the disobedient and unholy will be

consumed by fire and return to dust again. I saw that the benevolence and compassion of God in this matter should lead all to admire His character and to adore His holy name. After the wicked are destroyed from off the earth, all the heavenly host will say, “Amen!”

Satan looks with great satisfaction upon those who profess the name of Christ, yet closely adhere to the delusions which he himself has originated. His work is still to devise new delusions, and his power and art in this direction continually increase. He led his representatives, the popes and the priests, to exalt themselves, and to stir up the people to bitterly persecute and destroy those who were not willing to accept his delusions. Oh, the sufferings and agony which the precious followers of Christ were made to endure! Angels have kept a faithful record of it all. Satan and his evil angels exultingly told the angels who ministered to these suffering saints that they were all to be killed, so that there would not be left a true Christian upon the earth. I saw that the church of God was then pure. There was no danger of men with corrupt hearts coming into it; for the true Christian, who dared to declare his faith, was in danger of the rack, the stake, and every torture which Satan and his evil angels could invent or inspire in the mind of man.

CHAPTER 52-The Reformation

Notwithstanding all the persecution of the saints, living witnesses for God's truth were raised up on every hand. Angels of the Lord were doing the work committed to their trust. They were searching in the darkest places and selecting out of the darkness men who were honest in heart. These were all buried up in error, yet God called them, as He did Saul, to be chosen vessels to bear His truth and raise their voices against the sins of His professed people. Angels of God moved upon the hearts of Martin Luther, Melanchthon, and others in different places, and caused them to thirst for the living testimony of the Word of God. The enemy had come in like a flood, and the standard must be raised against him. Luther was the one chosen to breast the storm, stand up against the ire of a fallen church, and strengthen the few who were faithful to their holy profession. He was ever fearful of offending God. He tried through works to obtain His favor, but was not satisfied until a gleam of light from heaven drove the darkness from his mind and led him to trust, not in works, but in the merits of the blood of Christ. He could then come to God for himself, not through popes or confessors, but through Jesus Christ alone.

Oh, how precious to Luther was this new and glorious light which had dawned upon his dark understanding and driven away his superstition! He prized it higher than the richest earthly treasure. The Word of God was new. Everything was changed. The book he had dreaded because he could not see beauty in it, was now life, eternal life, to him. It was his joy, his consolation, his blessed teacher. Nothing could induce him to leave its study. He had feared death; but as he read the Word of God, all his terrors disappeared, and he admired the character of God and loved Him. He searched the Bible for himself and feasted upon the rich treasures it contained; then he searched it for the church. He was disgusted with the sins of those in whom he had trusted for salvation, and as he saw many others enshrouded in the same darkness which had covered him, he anxiously sought an opportunity to point them to the Lamb of God, who alone taketh away the sin of the world.

Raising his voice against the errors and sins of the papal church, he earnestly endeavored to break the chain of darkness which was confining thousands and causing them to trust in works for salvation. He longed to be enabled to open to their minds the true riches of the grace of God and the excellence of salvation obtained through Jesus Christ. In the power of the Holy Spirit he cried out against the existing sins of the leaders of the church; and as he met the storm of opposition from the priests, his courage failed not; for he firmly relied upon the strong arm of God, and confidently trusted in Him for victory. As he pushed the battle closer and closer, the rage of the priests was kindled still hotter against him. They did not wish to be reformed. They chose to be left in ease, in wanton pleasure, in wickedness; and they desired the church also to be kept in darkness.

I saw that Luther was ardent and zealous, fearless and bold, in reproving sin and advocating the truth. He cared not for wicked men or devils; he knew that he had One with

him mightier than they all. Luther possessed zeal, courage, and boldness, and at times was in danger of going to extremes. But God raised up Melanchthon, who was just the opposite in character, to aid Luther in carrying on the work of reformation. Melanchthon was timid, fearful, cautious, and possessed great patience. He was greatly beloved of God. His knowledge of the Scriptures was great, and his judgment and wisdom excellent. His love for the cause of God was equal to Luther's. The hearts of these men the Lord knit together; they were inseparable friends. Luther was a great help to Melanchthon when in danger of being fearful and slow, and Melanchthon in turn was a great help to Luther when in danger of moving too fast. Melanchthon's farseeing caution often averted trouble which would have come upon the cause had the work been left alone to Luther; and ofttimes the work would not have been pushed forward had it been left to Melanchthon alone. I was shown the wisdom of God in choosing these two men to carry on the work of reformation.

I was then carried back to the days of the apostles and saw that God chose as companions an ardent, zealous Peter and a mild, patient John. Sometimes Peter was impetuous, and often when this was the case the beloved disciple would check him. This, however, did not reform him. But after he had denied his Lord, repented, and been converted, all he needed to check his ardor and zeal was a mild caution from John. The cause of Christ would often have suffered had it been left to John alone. Peter's zeal was needed. His boldness and energy often delivered them from difficulty and silenced their enemies. John was winning. He gained many to the cause of Christ by his patient forbearance and deep devotedness.

God raised up men to cry against the existing sins of the papal church and carry forward the Reformation. Satan sought to destroy these living witnesses; but the Lord made a hedge about them. Some, for the glory of His name, were permitted to seal with their blood the testimony they had borne; but there were other powerful men, like Luther and Melanchthon, who could best glorify God by living and exposing the sins of priests, popes, and kings. These trembled before the voice of Luther, and his fellow laborers. Through those chosen men, rays of light began to scatter the darkness, and very many joyfully received the light and walked in it. And when one witness was slain, two or more were raised up to take his place.

But Satan was not satisfied. He could only have power over the body. He could not make believers yield their faith and hope. And even in death they triumphed with a bright hope of immortality at the resurrection of the just. They had more than mortal energy. They dared not sleep for a moment, but kept the Christian armor girded about them, prepared for a conflict, not merely with spiritual foes, but with Satan in the form of men whose constant cry was, "Give up your faith, or die." These few Christians were strong in God, and more precious in His sight than half a world who bear the name of Christ, and yet are cowards in His cause. While the church was persecuted, its members were united and loving; they were strong in God. Sinners were not permitted to unite with the church. Those only who are

willing to forsake all for Christ could be His disciples. These loved to be poor, humble, and Christlike.

CHAPTER 53-The Church and the World United

After this I saw Satan consulting with his angels and considering what they had gained. True, they had, through fear of death, kept some timid souls from embracing the truth; but many, even of the most timid, had received the truth, and thereupon their fears and timidity immediately left them. As these witnessed the death of their brethren and beheld their firmness and patience, they knew that God and angels assisted them to endure such sufferings, and they grew bold and fearless. And when called to yield their own lives, they maintained their faith with such patience and firmness as caused even their murderers to tremble. Satan and his angels decided that there was a more successful way to destroy souls, one that would be more certain in the end. Although Christians were made to suffer, their steadfastness, and the bright hope that cheered them, caused the weakest to grow strong and enabled them to approach the rack and the flames undaunted. They imitated the noble bearing of Christ when before His murderers, and by their constancy and the glory of God which rested upon them, they convinced many others of the truth.

Satan therefore decided that he must come in a milder form. He had already corrupted the doctrines of the Bible, and traditions which were to ruin millions were taking deep root. Restraining his hate, he decided not to urge on his subjects to such bitter persecution, but lead the church to contend for various traditions, instead of for the faith once delivered to the saints. As he prevailed on the church to receive favors and honors from the world, under the pretense of receiving benefits, she began to lose favor with God. Shunning to declare the straight truths which shut out the lovers of pleasure and friends of the world, she gradually lost her power.

The church is not now the separate and peculiar people she was when the fires of persecution were kindled against her. How is the gold become dim! how is the most fine gold changed! I saw that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty and a terror to her enemies.

I saw a very large company professing the name of Christ, but God did not recognize them as His. He had no pleasure in them. Satan seemed to assume a religious character and was very willing that the people should think they were Christians. He was even anxious that they should believe in Jesus, His crucifixion, and His resurrection. Satan and his angels fully believe all this themselves, and tremble. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, Satan is not disturbed; for they merely assume the Christian name, while their hearts are still carnal, and he can use them in his service even better than if they made no profession. Hiding their deformity under the name of Christian, they pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to reproach Christ with

their imperfections, and causes those who do possess pure and undefiled religion to be brought into disrepute.

The ministers preach smooth things to suit carnal professors. They dare not preach Jesus and the cutting truths of the Bible; for if they should, these carnal professors would not remain in the church. But as many of them are wealthy, they must be retained, although they are no more fit to be there than Satan and his angels. This is just as Satan would have it. The religion of Jesus is made to appear popular and honorable in the eyes of the world. The people are told that those who profess religion will be more honored by the world. Such teachings differ very widely from the teachings of Christ. His doctrine and the world could not be at peace. Those who followed Him had to renounce the world. These smooth things originated with Satan and his angels. They formed the plan, and nominal professors carried it out. Pleasing fables were taught and readily received, and hypocrites and open sinners united with the church. If the truth had been preached in its purity, it would soon have shut out this class. But there was no difference between the professed followers of Christ and the world. I saw that if the false covering had been torn off from the members of the churches, there would have been revealed such iniquity, vileness, and corruption that the most diffident child of God would have had no hesitancy in calling these professed Christians by their right name, children of their father, the devil; for his works they did.

Jesus and all the heavenly host looked with disgust upon the scene; yet God had a message for the church that was sacred and important. If received, it would make a thorough reformation in the church, revive the living testimony that would purge out hypocrites and sinners, and bring the church again into favor with God.

CHAPTER 54-William Miller

God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.

As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of

Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.

I was carried back to the days of the disciples and was shown that God had a special work for the beloved John to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But God sent His angel and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down to the end—her backslidings and the position which she should occupy if she would please God and finally overcome.

The angel from heaven came to John in majesty, his countenance beaming with the excellent glory of God. He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ's

followers were to endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel grew radiant with joy and was exceeding glorious, as he showed John the final triumph of the church of God. As the apostle beheld the final deliverance of the church, he was carried away with the glory of the scene and with deep reverence and awe fell at the feet of the angel to worship him. The heavenly messenger instantly raised him up and gently reproved him, saying, "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." The angel then showed John the heavenly city with all its splendor and dazzling glory, and he, enraptured and overwhelmed, and forgetful of the former reproof of the angel, again fell to worship at his feet. Again the gentle reproof was given, "See thou do it not for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.

If Daniel's visions had been understood, the people could better have understood the visions of John. But at the right time, God moved upon His chosen servant, who, with clearness and in the power of the Holy Spirit, opened the prophecies and showed the harmony of the visions of Daniel and John and other portions of the Bible, and pressed home upon the hearts of the people the sacred, fearful warnings of the Word to prepare for the coming of the Son of man. Deep and solemn conviction rested upon the minds of those who heard him, and ministers and people, sinners and infidels, turned to the Lord and sought a preparation to stand in the judgment.

Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust. A world lying in wickedness and a cold, worldly church were enough to call into action all his energies and lead him willingly to endure toil, privation, and suffering. Although opposed by professed Christians and the world, and buffeted by Satan and his angels, he ceased not to preach the everlasting gospel to crowds wherever he was invited, sounding far and near the cry, "Fear God, and give glory to Him; for the hour of His judgment is come."

CHAPTER 55-The First Angel's Message

[See Appendix.]

I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message. But as the message from heaven could find a place in the hearts of but few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel's message.

Ministers laid aside their sectarian views and feelings and united in proclaiming the coming of Jesus. Wherever the message was given, it moved the people. Sinners repented, wept, and prayed for forgiveness, and those whose lives had been marked with dishonesty were anxious to make restitution. Parents felt the deepest solicitude for their children. Those who received the message labored with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the Son of man. Those cases were most hardened that would not yield to such a weight of evidence set home by heartfelt warnings. This soul-purifying work led the affections away from worldly things to a consecration never before experienced.

Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come."

The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit down to the most reckless, heaven-daring sinner. "No man knoweth the day nor the hour," was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near, even at the doors. Many shepherds of the flock, who professed to love Jesus, said that they had no opposition to the preaching of Christ's coming, but they objected to the definite time.

God's all-seeing eye read their hearts. They did not love Jesus near. They knew that their unchristian lives would not stand the test, for they were not walking in the humble path marked out by Him. These false shepherds stood in the way of the work of God. The truth spoken in its convincing power aroused the people, and like the jailer, they began to inquire, "What must I do to be saved?" But these shepherds stepped in between the truth and the people, and preached smooth things to lead them from the truth. They united with Satan and his angels, crying, "Peace, peace," when there was no peace. Those who loved their ease and were content with their distance from God would not be aroused from their carnal security. I saw that angels of God marked it all; the garments of those unconsecrated shepherds were covered with the blood of souls.

Ministers who would not accept this saving message themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven and to persecute William Miller and those who united with him in the work. Falsehoods were circulated to injure his influence; and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to protect him, and they led him safely away from the angry mob. His work was not yet finished.

The most devoted gladly received the message. They knew that it was from God and that it was delivered at the right time. Angels were watching with the deepest interest the result of the heavenly message, and when the churches turned from and rejected it, they in sadness consulted with Jesus. He turned His face from the churches and bade His angels faithfully watch over the precious ones who did not reject the testimony, for another light was yet to shine upon them.

I saw that if professed Christians had loved their Saviour's appearing, if they had placed their affections on Him, and had felt that there was none upon the earth to be compared with Him, they would have hailed with joy the first intimation of His coming. But the dislike which they manifested, as they heard of their Lord's coming, was a decided proof that they did not love Him. Satan and his angels triumphed, and cast it in the face of Christ and His holy angels, that His professed people had so little love for Jesus that they did not desire His second appearing.

I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time

of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.

They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—"Though it [the vision] tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message.

The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.

CHAPTER 56-The Second Angel's Message

[see appendix.]

As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, "Babylon is fallen," and left the churches.

Near the close of the second angel's message, [see appendix.] I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!" This was the midnight cry, which was to give power to the second angel's message.

Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!" Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!"

In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.

The saints anxiously waited for their Lord with fasting, watching, and almost constant prayer. Even some sinners looked forward to the time with terror; but the great mass manifested the spirit of Satan in their opposition to the message. They mocked and scoffed, repeating everywhere, "No man knoweth the day nor the hour." Evil angels urged them on to harden their hearts and to reject every ray of light from heaven, that they might be fastened in the snare of Satan. Many who professed to be looking for Christ had no part in the work of the message. The glory of God which they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth; but they had not been converted; they were not ready for the coming of their Lord.

A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. But they were destined again to be sadly disappointed. The time to which they looked, expecting deliverance, passed; they were still upon the earth, and the effects of the curse never seemed more visible. They had placed their affections on heaven, and in sweet anticipation had tasted immortal deliverance; but their hopes were not realized.

The fear that had rested upon many of the people did not at once disappear; they did not immediately triumph over the disappointed ones. But as no visible tokens of God's wrath appeared, they recovered from the fear which they had felt and commenced their ridicule and scoffing. The people of God were again proved and tested. The world laughed and mocked and reproached them; and those who had believed without a doubt that Jesus would ere then have come to raise the dead, and change the living saints, and take the kingdom, to possess it forever, felt as did the disciples at the sepulcher of Christ, "They have taken away my Lord, and I know not where they have laid Him."

CHAPTER 57-The Advent Movement Illustrated

I saw a number of companies that seemed to be bound together by cords. Many in these companies were in total darkness; their eyes were directed downward to the earth, and there seemed to be no connection between them and Jesus. But scattered through these different companies were persons whose countenances looked light, and whose eyes were raised to heaven. Beams of light from Jesus, like rays from the sun, were imparted to them. An angel bade me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. I heard the voice of an angel cry, "Fear God, and give glory to Him; for the hour of His judgment is come."

A glorious light then rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced. Others resisted the light from heaven, saying that it was sent to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from Jesus joyfully cherished the increase of precious light which was shed upon them. Their faces beamed with holy joy, while their gaze was directed upward to Jesus with intense interest, and their voices were heard in harmony with the voice of the angel, "Fear God, and give glory to Him; for the hour of His judgment is come." As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many who cherished the sacred light, broke the cords which confined them and stood out separated from those companies. As they were doing this, men belonging to the different companies and revered by them passed through, some with pleasing words, and others with wrathful looks and threatening gestures, and fastened the cords which were weakening. These men were constantly saying, "God is with us. We stand in the light. We have the truth." I inquired who these men were, and was told that they were ministers and leading men who had rejected the light themselves, and were unwilling that others should receive it.

I saw those who cherished the light looking upward with ardent desire, expecting Jesus to come and take them to Himself. Soon a cloud passed over them, and their faces were sorrowful. I inquired the cause of this cloud and was shown that it was their disappointment. The time when they expected their Saviour had passed, and Jesus had not come. As discouragement settled upon the waiting ones, the ministers and leading men whom I had before noticed, rejoiced, and all those who had rejected the light triumphed greatly, while Satan and his evil angels also exulted.

Then I heard the voice of another angel saying, "Babylon is fallen, is fallen!" A light shone upon those desponding ones, and with ardent desires for His appearing, they again fixed their eyes upon Jesus. I saw a number of angels conversing with the one who had cried, "Babylon is fallen," and these united with him in the cry, "Behold, the Bridegroom cometh; go ye out to meet Him." The musical voices of these angels seemed to reach everywhere. An exceedingly bright and glorious light shone around those who had

cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, “Behold, the Bridegroom cometh.” As they harmoniously raised the cry among the different companies, those who rejected the light pushed them and with angry looks scorned and derided them. But angels of God wafted their wings over the persecuted ones, while Satan and his angels were seeking to press their darkness around them, to lead them to reject the light from heaven.

Then I heard a voice saying to those who had been pushed and derided, “Come out from among them, and touch not the unclean.” In obedience to this voice, a large number broke the cords which bound them, and leaving the companies that were in darkness, joined those who had previously gained their freedom, and joyfully united their voices with them. I heard the voice of earnest, agonizing prayer from a few who still remained with the companies that were in darkness. The ministers and leading men were passing around in these different companies, fastening the cords more firmly; but still I heard this voice of earnest prayer. Then I saw those who had been praying reach out their hands for help toward the united company who were free, rejoicing in God. The answer from them, as they earnestly looked to heaven, and pointed upward, was, “Come out from among them, and be separate.” I saw individuals struggling for freedom, and at last they broke the cords that bound them. They resisted the efforts which were made to fasten the cords tighter and refused to heed the repeated assertions: “God is with us.” “We have the truth with us.”

Persons were continually leaving the companies that were in darkness and joining the free company, who appeared to be in an open field raised above the earth. Their gaze was directed upward, the glory of God rested upon them, and they joyfully shouted His praise. They were closely united and seemed to be wrapped in the light of heaven. Around this company were some who came under the influence of the light, but who were not particularly united to the company. All who cherished the light shed upon them were gazing upward with intense interest, and Jesus looked upon them with sweet approbation. They expected Him to come and longed for His appearing. They did not cast one lingering look to earth. But again a cloud settled upon the waiting ones, and I saw them turn their weary eyes downward. I inquired the cause of this change. Said my accompanying angel, “They are again disappointed in their expectations. Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His Word. They must be purified, made white, and tried. Those who endure that bitter trial will obtain an eternal victory.”

Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing. As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the

evidences of their faith and followed down through the reckoning of the prophetic periods, but

could discover no mistake. The time had been fulfilled, but where was their Saviour? They had lost Him.

I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, “They have taken away my Lord, and I know not where they have laid Him.” Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844.

I was carried back to the time when Christ rode triumphantly into Jerusalem. The joyful disciples believed that He was then to take the kingdom and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed, crying, “Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.” The excitement disturbed the Pharisees, and they wished Jesus to rebuke His disciples. But He said unto them, “If these should hold their peace, the stones would immediately cry out.” The prophecy of Zechariah 9:9 must be fulfilled; yet the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld Him bleeding and mangled upon the cruel cross. They witnessed His agonizing death and laid Him in the tomb. Their hearts sank with grief; their expectations were not realized in a single particular, and their hopes died with Jesus. But as He arose from the dead and appeared to His sorrowing disciples, their hopes revived. They had found Him again.

I saw that the disappointment of those who believed in the coming of the Lord in 1844 was not equal to the disappointment of the first disciples. Prophecy was fulfilled in the first and second angels’ messages. They were given at the right time and accomplished the work which God designed to accomplish by them.

CHAPTER 58-Another Illustration

I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another.

Satan and his angels were busily engaged in seeking to attract the minds of as many as possible from the light. The company who rejected it were left in darkness. I saw the angel of God watching with the deepest interest His professed people, to record the character which they developed as the message of heavenly origin was presented to them. And as very many who professed love for Jesus turned from the heavenly message with scorn, derision, and hatred, an angel with a parchment in his hand made the shameful record. All heaven was filled with indignation that Jesus should be thus slighted by His professed followers.

I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. It had been God's purpose to conceal the future and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished. Satan was leading very many to look far in the future for the great events connected with the judgment and the end of probation. It was necessary that the people be brought to seek earnestly for a present preparation.

As the time passed, those who had not fully received the light of the angel united with those who had despised the message, and they turned upon the disappointed ones with ridicule. Angels marked the situation of Christ's professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They loudly claimed to be Christians, yet in almost every particular failed to follow Christ. Satan exulted at the state of the professed followers of Jesus.

He had them in his snare. He had led the majority to leave the straight path, and they were attempting to climb up to heaven some other way. Angels saw the pure and holy mixed up with sinners in Zion and with world-loving hypocrites. They had watched over the true disciples of Jesus; but the corrupt were affecting the holy. Those whose hearts burned with an intense desire to see Jesus were forbidden by their professed brethren to speak of His coming. Angels viewed the scene and sympathized with the remnant who loved the appearing of their Lord.

Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, “Babylon is fallen, is fallen.” Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.

As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. They saw many who bore the name of Christians turn with scorn and derision upon those who had been disappointed. As the words fell from mocking lips, “You have not gone up yet!” an angel wrote them. Said the angel, “They mock God.” I was pointed back to a similar sin committed in ancient times. Elijah had been translated to heaven, and his mantle had fallen upon Elisha. Then wicked youth, who had learned from their parents to despise the man of God, followed Elisha, and mockingly cried, “Go up, thou bald head; go up, thou bald head.” In thus insulting His servant, they insulted God and met their punishment then and there. In like manner, those who have scoffed and mocked at the idea of the saints’ going up, will be visited with the wrath of God, and will be made to feel that it is not a light thing to trifle with their Maker.

Jesus commissioned other angels to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as the angels cried, “Behold, the Bridegroom cometh; go ye out to meet Him.” Then I saw these disappointed ones rise and in harmony with the second angel proclaim, “Behold, the Bridegroom cometh; go ye out to meet Him.” The light from the angels penetrated the darkness everywhere. Satan and his angels sought to hinder this light from spreading and having its designed effect. They contended with the angels from heaven, telling them that God had deceived the people, and that with all their light and power they could not make the world believe that Christ was coming. But notwithstanding Satan strove to hedge up the way and draw the minds of the people from the light, the angels of God continued their work.

Those who received the light appeared very happy. They looked steadfastly toward heaven and longed for the appearing of Jesus. Some were weeping and praying in great distress. Their eyes seemed to be fixed upon themselves, and they dared not look upward. A light from heaven parted the darkness from them, and their eyes, which had been fixed in despair upon themselves, were turned upward, while gratitude and holy joy were expressed

upon every feature. Jesus and all the angelic host looked with approbation upon the faithful, waiting ones.

Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited by the power and glory which attended the message, "Behold, the Bridegroom cometh." Jesus turned from them with a frown; for they had slighted and rejected Him. Those who received the message were wrapped in a cloud of glory. They greatly feared to offend God, and waited and watched and prayed to know His will. I saw Satan and his angels seeking to shut this divine light from the people of God; but as long as the waiting ones cherished the light and kept their eyes raised from earth to Jesus, Satan could have no power to deprive them of its precious rays. The message given from heaven enraged Satan and his angels, and led those who professed to love Jesus, but despised His coming, to scorn and deride the faithful, trusting ones. But an angel marked every insult, every slight, every wrong, which the children of God received from their professed brethren.

Very many raised their voices to cry, "Behold, the Bridegroom cometh!" and left their brethren who did not love the appearing of Jesus, and who would not suffer them to dwell upon His second coming. I saw Jesus turn His face from those who rejected and despised His coming, and then He bade angels lead His people out from among the unclean, lest they should be defiled. Those who were obedient to the message stood out free and united. A holy light shone upon them. They renounced the world, sacrificed their earthly interests, gave up their earthly treasures, and directed their anxious gaze to heaven, expecting to see their loved Deliverer. A holy light beamed upon their countenances, telling of the peace and joy which reigned within. Jesus bade His angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried as they must be. They were not free from errors. And I saw the mercy and goodness of God in sending a warning to the people of the earth, and repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, that they might divest themselves of errors which have been handed down from the heathen and papists. Through these messages God has been bringing out His people where He can work for them in greater power, and where they can keep all His commandments.

CHAPTER 59-The Sanctuary

I was shown the grievous disappointment of the people of God that they did not see Jesus at the expected time. They knew not why their Saviour did not come; for they could see no evidence that prophetic time had not ended. Said the angel, "Has God's word failed? Has God failed to fulfill His promises? No; He has fulfilled all that He promised. Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to cleanse the sanctuary. All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. All was accomplished that God promised; but man erroneously believed the earth to be the sanctuary to be cleansed at the end of the prophetic periods. It is man's expectation, not the promise of God, that has failed."

Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel. Jesus told the angels that all who found Him would understand the work which He was to perform. I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return.

I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil.

I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, and the censer. All the furniture of this apartment looked like purest gold and reflected the image of the one who entered the place. The curtain which separated the two apartments was of different colors and material, with a beautiful border, in which were figures wrought of gold to represent angels. The veil was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. In the ark were tables of stone containing the ten commandments.

Two lovely cherubs, one on each end of the ark, stood with their wings outstretched above it, and touching each other above the head of Jesus as He stood before the mercy seat. Their faces were turned toward each other, and they looked downward to the ark, representing all the angelic host looking with interest at the law of God. Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors. Above the place where Jesus stood, before the ark, was exceedingly bright glory that I could not look upon; it appeared like the throne of God. As the incense ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose prayers had come up like sweet incense. Light poured upon Jesus in rich abundance and overshadowed the mercy seat, and the train of glory filled the temple. I could not long look upon the surpassing brightness. No language can describe it. I was overwhelmed and turned from the majesty and glory of the scene.

I was also shown a sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly sanctuary. The priests entered into the earthly with the blood of an animal as an offering for sin. Christ entered into the heavenly sanctuary by the offering of His own blood. The earthly priests were removed by death; therefore they could not continue long; but Jesus was a priest forever. Through the sacrifices and offerings brought to the earthly sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might, by looking to them, understand the work of Jesus in the heavenly sanctuary.

As Jesus died on Calvary, He cried, “It is finished,” and the veil of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly sanctuary were forever finished, and that God would no more meet with the priests in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be offered by Himself in the heavenly sanctuary. As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary.

CHAPTER 60-The Third Angel's Message

[See Appendix.]

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth." The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts.

After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew. I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.

It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. The commandment reads as when spoken by the voice of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled; it is the same as when written with His own finger on the tables of stone: "Six days shalt thou labor, and do all thy work: but the

seventh day is the Sabbath of the Lord thy God." They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the Decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions.

I saw the incense in the censer smoke as Jesus offered their confessions and prayers to His Father. And as it ascended, a bright light rested upon Jesus and upon the mercy seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blessed, and their countenances lighted up with hope and joy. They joined in the work of the third angel and raised their voices to proclaim the solemn warning. But few at first received it; yet the faithful continued with energy to proclaim the message. Then I saw many embrace the message of the third angel and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest day.

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan.

After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility. Some pointed to the future for the fulfillment of the first and second messages, while others pointed far back into the past, declaring that they had been there fulfilled. These were gaining an influence over the minds of the inexperienced and unsettling their faith. Some were searching the Bible to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor he could affect by different errors and drive about with divers winds of doctrine. Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body.

My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind

away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.

If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.

God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.

CHAPTER 61-A Firm Platform

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.

The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not

have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's

message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.

CHAPTER 62-Spiritualism

The rapping delusion was presented before me, and I saw that Satan has power to bring before us the appearance of forms purporting to be our relatives or friends who sleep in Jesus. It will be made to appear as if these friends were actually present, the words they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the world and ensnare them into the belief of this delusion.

I saw that the saints must have a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved relatives or friends, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan.

I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and reverenced. I was perplexed and asked my attending angel who it was. He said, “It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and others of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.”

I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant as if their victories were nearly won.

I saw that the Lord has given the world opportunity to discover the snare. This one thing is evidence enough for the Christian if there were no other; there is no difference made

between the precious and the vile. Thomas Paine, whose body has now moldered to dust and who is to be called forth at the end of the one thousand years, at the second resurrection, to receive his reward, and suffer the second death, is represented by Satan as being in heaven, and highly exalted there. Satan used him on earth as long as he could, and now he is carrying on the same work through pretensions of having Thomas Paine so much exalted and honored in heaven; and as he taught here, Satan would make it appear that he is teaching there. And some who have looked with horror at his life and death, and his corrupt teachings while living, now submit to be taught by him—one of the vilest and most corrupt of men, one who despised God and His law.

He who is the father of lies, blinds and deceives the world by sending forth his angels to speak for the apostles, and to make it appear that they contradict what they wrote by the dictation of the Holy Ghost when on earth. These lying angels make the apostles to corrupt their own teachings and to declare them to be adulterated. By so doing, Satan delights to throw professed Christians and all the world into uncertainty about the Word of God. That holy Book cuts directly across his track and thwarts his plans; therefore he leads men to doubt the divine origin of the Bible. Then he sets up the infidel Thomas Paine, as if when he died he were ushered into heaven, and now, united with the holy apostles whom he hated on earth, were engaged in teaching the world.

Satan assigns to each of his angels a part to act. He enjoins upon them all to be sly, artful, cunning. He instructs some of them to act the part of the apostles and to speak for them, while others are to act the part of infidels and wicked men who died cursing God, but now appear to be very religious. There is no difference made between the most holy apostles and the vilest infidels. They are both made to teach the same thing. It matters not whom Satan makes to speak, if his object is only accomplished. He was intimately connected with Paine upon earth, aiding him in his work, and it is an easy thing for him to know the very words and the handwriting of one who served him so faithfully and accomplished his purposes so well. Satan dictated much of Paine's writings, and it is an easy thing for him to dictate sentiments through his angels now, and make it appear that they come through Thomas Paine. This is the masterpiece of Satan. All this teaching, purporting to be from apostles and saints and wicked men who have died, comes directly from his satanic majesty.

The fact that Satan claims that one whom he loved so well, and who hated God so perfectly, is now with the holy apostles and angels in glory, should be enough to remove the veil from all minds and discover to them the dark, mysterious works of Satan. He virtually says to the world and to infidels, "No matter how wicked you are, no matter whether you believe or disbelieve in God or the Bible, live as you please, heaven is your home; for all know that if Thomas Paine is in heaven, and so exalted, they will surely get there." This is so glaring that all may see if they will. Satan is now doing, through individuals like Thomas Paine, what he has been trying to do since his fall. He is, through his power and lying wonders, tearing away the foundation of the Christian's hope and putting out the sun that is

to light the narrow way to heaven. He is making the world believe that the Bible is uninspired, no better than a storybook, while he holds out something to take its place; namely, spiritual manifestations.

Here is a channel wholly devoted to himself, under his control, and he can make the world believe what he will. The book that is to judge him and his followers, he puts back into the shade, just where he wants it. The Saviour of the world he makes to be no more than a common man; and as the Roman guard that watched the tomb of Jesus spread the lying report that the chief priests and elders put into their mouths, so will the poor, deluded followers of these pretended spiritual manifestations repeat and try to make it appear that there is nothing miraculous about our Saviour's birth, death, and resurrection. After putting Jesus in the background, they attract the attention of the world to themselves and to their miracles and lying wonders, which, they declare, far exceed the works of Christ. Thus the world is taken in the snare and lulled to a feeling of security, not to find out their awful deception until the seven last plagues shall be poured out. Satan laughs as he sees his plan succeed so well and the whole world taken in the snare.

CHAPTER 63-Covetousness

I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. "But," he said, "the sect of Sabbathkeepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control.

The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."

I saw that Satan carries out his plans well. As the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. He leads some in one way and some in another, always taking advantage of evil traits in the brethren and sisters, exciting and stirring up their natural besetments. If they are disposed to be selfish and covetous, Satan takes his stand by their side, and with all his power seeks to lead them to indulge their besetting sins. The grace of God and the light of truth may melt away their covetous, selfish feelings for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence and withers every noble, generous principle, and they think that too much is required of them. They become weary of well-doing and forget the great sacrifice which Jesus made to redeem them from the power of Satan and from hopeless misery.

Satan took advantage of the covetous, selfish disposition of Judas and led him to murmur when Mary poured the costly ointment upon Jesus. Judas looked upon this as a great waste, and declared that the ointment might have been sold and given to the poor. He cared not for the poor, but considered the liberal offering to Jesus extravagant. Judas prized his Lord just

enough to sell Him for a few pieces of silver. And I saw that there were some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not. God cannot approve of the least degree of covetousness or selfishness, and He abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them and laughing at the folly of those who accept his suggestions and enter his snares.

Satan and his angels mark all the mean and covetous acts of these persons and present them to Jesus and His holy angels, saying reproachfully, “These are Christ’s followers! They are preparing to be translated!” Satan compares their course with passages of Scripture in which it is plainly rebuked and then taunts the heavenly angels, saying, “These are following Christ and His Word! These are the fruit of Christ’s sacrifice and redemption!” Angels turn in disgust from the scene. God requires a constant doing on the part of His people; and when they become weary of well-doing, He becomes weary of them. I saw that He is greatly displeased with the least manifestation of selfishness on the part of His professed people, for whom Jesus spared not His own precious life. Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth’s gain. All such will be sifted out from God’s people. Those who want heaven must, with all the energy which they possess, be encouraging the principles of heaven. Instead of withering up with selfishness, their souls should be expanding with benevolence. Every opportunity should be improved in doing good to one another and thus cherishing the principles of heaven. Jesus was presented to me as the perfect pattern. His life was without selfish interest, but ever marked with disinterested benevolence.

CHAPTER 64-The Shaking

I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.

Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact

order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: "Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation." These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism."

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light

shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened, and the saints came forth, clothed with immortality, crying, “Victory over death and the grave”; and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory were upon every immortal tongue.

CHAPTER 65-The Sins of Babylon

I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. They bear the name of being Christ's followers; yet it is impossible to distinguish them from the world. Ministers take their texts from the Word of God, but preach smooth things. To this the natural heart feels no objection. It is only the spirit and power of the truth and the salvation of Christ that are hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. Wicked men are generally pleased with a form of piety without true godliness, and they will aid and support such a religion.

Said the angel, "Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and retain the victory over them. Satan has taken full possession of the churches as a body.

The sayings and doings of men are dwelt upon instead of the plain, cutting truths of the Word of God. The spirit and friendship of the world are at enmity with God. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it at once awakens the spirit of persecution. Very many who profess to be Christians have not known God. The natural heart has not been changed, and the carnal mind remains at enmity with God. They are Satan's faithful servants, notwithstanding they have assumed another name."

I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, "God will not smell in their assemblies. Selfishness, fraud, and deceit are practiced by them without the reprovings of conscience. And over all these evil traits they throw the cloak of religion." I was shown the pride of the nominal churches. God is not in their thoughts; their carnal minds dwell upon themselves; they decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. Jesus and the angels

look upon them in anger. Said the angel, “Their sins and pride have reached unto heaven. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. Vengeance is Mine, I will repay, saith the Lord.” The fearful threatenings of the third angel are to be realized, and all the wicked are to drink of the wrath of God. An innumerable host of evil angels are spreading over the whole land and crowding the churches. These agents of Satan look upon the religious bodies with exultation, for the cloak of religion covers the greatest crime and iniquity.

All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful satisfaction, all this indescribable agony; and yet they dare to worship God. It is solemn mockery; Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, “Such are Christ’s followers!”

These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And this is not all; they sever the ties of nature and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ’s followers.

Said the angel, “It will be more tolerable for the heathen and for papists in the day of the execution of God’s judgment than for such men.” The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, “The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God’s anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double.”

I saw that the slave master [see appendix.] will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master.

God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied.

CHAPTER 66-The Loud Cry

I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom.

The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and

with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

CHAPTER 67-The Third Message Closed

I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.

I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done." And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment.

Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the

angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, “Spare, spare the sinner a little longer.” All heaven had united with Jesus, as they heard the fearful words, “It is done. It is finished.” The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy’s sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, “Too late! too late!”

Those who had not prized God’s Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, “They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God! but no, they must hunger and thirst on. Day after day have they slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised His saints. The filthy must remain filthy forever.”

Many of the wicked were greatly enraged as they suffered the effects of the plagues. It was a scene of fearful agony. Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, “It was you who kept me from receiving the truth which would have saved me from this awful hour.” The people turned upon their ministers with bitter hate and reproached them, saying, “You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it you declared to be fanatics and evil men, who would ruin us.” But I saw that the ministers did not escape the wrath of God. Their suffering was tenfold greater than that of their people.

CHAPTER 68-The Time of Trouble

I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time to put them to death. But in this hour of trial the saints were calm and composed, trusting in God and leaning upon His promise that a way of escape would be made for them. In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him.

Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of the earth. Every appearance was against them. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were causing them to recede and also causing the evil angels who were pressing around them to fall back.

It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, "Why doesn't your God deliver you out of our hands? Why don't you go up and save your lives?" But the saints heeded them not,

Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup and be baptized with the baptism. The angels, faithful to their trust, continued their watch. God would not suffer His name to be reproached among the heathen. The time had nearly come when He was to manifest His mighty power and gloriously deliver His saints. For His name's glory He would deliver every one of those who had patiently waited for Him and whose names were written in the book.

I was pointed back to faithful Noah. When the rain descended and the flood came, Noah and his family had entered the ark, and God had shut them in. Noah had faithfully warned

the inhabitants of the antediluvian world, while they had mocked and derided him. And as the waters descended upon the earth, and one after another was drowning, they beheld that ark, of which they had made so much sport, riding safely upon the waters, preserving the faithful Noah and His family. So I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered. God would not suffer the wicked to destroy those who were expecting translation and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And oh, what a triumph it would be for his satanic majesty to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! Those who have mocked at the idea of the saints' going up will witness the care of God for His people and behold their glorious deliverance.

As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before the Lord.

CHAPTER 69- Deliverance of the Saints

It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.

The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in victory and triumph, and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.

Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll

when it is rolled together, and every mountain and island were moved out of their places. “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Those who a short time before would have destroyed God’s faithful children from the earth, now witnessed the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, “Lo, this is our God; we have waited for Him, and He will save us.”

The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality, crying, “Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?” Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, never more to part.

On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, “Holy,” and the wings, as they moved, cried, “Holy,” and the retinue of holy angels around the cloud cried, “Holy, holy, holy, Lord God Almighty!” And the saints in the cloud cried, “Glory! Alleluia!” And the chariot rolled upward to the Holy City. Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints and above the angels. His majestic form and lovely countenance could be seen by all in the square.

CHAPTER 70- The Saints' Reward

Then I saw a very great number of angels bring from the city glorious crowns—a crown for every saint, with his name written thereon. As Jesus called for the crowns, angels presented them to Him, and with His own right hand, the lovely Jesus placed the crowns on the heads of the saints. In the same manner the angels brought the harps, and Jesus presented them also to the saints. The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skillfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains. Then I saw Jesus lead the redeemed company to the gate of the city. He laid hold of the gate and swung it back on its glittering hinges and bade the nations that had kept the truth enter in. Within the city there was everything to feast the eye. Rich glory they beheld everywhere. Then Jesus looked upon His redeemed saints; their countenances were radiant with glory; and as He fixed His loving eyes upon them, He said, with His rich, musical voice, "I behold the travail of My soul, and am satisfied. This rich glory is yours to enjoy eternally. Your sorrows are ended. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain." I saw the redeemed host bow and cast their glittering crowns at the feet of Jesus, and then, as His lovely hand raised them up, they touched their golden harps and filled all heaven with their rich music and songs to the Lamb.

I then saw Jesus leading His people to the tree of life, and again we heard His lovely voice, richer than any music that ever fell on mortal ear, saying, "The leaves of this tree are for the healing of the nations. Eat ye all of it." Upon the tree of life was most beautiful fruit, of which the saints could partake freely. In the city was a most glorious throne, from which proceeded a pure river of water of life, clear as crystal. On each side of this river was the tree of life, and on the banks of the river were other beautiful trees bearing fruit which was good for food.

Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, "Oh, what love! what wondrous love!" The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love.

CHAPTER 71- The Earth Desolated

My attention was again directed to the earth. The wicked had been destroyed, and their dead bodies were lying upon its surface. The wrath of God in the seven last plagues had been visited upon the inhabitants of the earth, causing them to gnaw their tongues from pain and to curse God. The false shepherds had been the signal objects of Jehovah's wrath. Their eyes had consumed away in their holes, and their tongues in their mouths, while they stood upon their feet. After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood, and dead bodies were from one end of it to the other.

The earth looked like a desolate wilderness. Cities and villages, shaken down by the earthquake, lay in heaps. Mountains had been moved out of their places, leaving large caverns. Ragged rocks, thrown out by the sea, or torn out of the earth itself, were scattered all over its surface. Large trees had been uprooted and were strewn over the land. Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen. During this time, Satan suffers extremely. Since his fall his evil traits have been in constant exercise. But he is then to be deprived of his power, and left to reflect upon the part which he has acted since his fall, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done and be punished for all the sins that he has caused to be committed.

I heard shouts of triumph from the angels and from the redeemed saints, which sounded like ten thousand musical instruments, because they were to be no more annoyed and tempted by Satan and because the inhabitants of other worlds were delivered from his presence and his temptations.

Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they meted out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. Satan's punishment was to be far greater than that of those whom he had deceived. His suffering would so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer.

After the judgment of the wicked dead had been finished, at the end of the one thousand years, Jesus left the city, and the saints and a train of the angelic host followed Him. Jesus descended upon a great mountain, which as soon as His feet touched it, parted asunder and

became a mighty plain. Then we looked up and saw the great and beautiful city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We cried out, “The city! the great city! it is coming down from God out of heaven!” And it came down in all its splendor and dazzling glory and settled in the mighty plain which Jesus had prepared for it.

CHAPTER 72-The Second Resurrection

Then Jesus and all the retinue of holy angels, and all the redeemed saints, left the city. The angels surrounded their Commander and escorted Him on His way, and the train of redeemed saints followed. Then, in terrible, fearful majesty, Jesus called forth the wicked dead; and they came up with the same feeble, sickly bodies that went into the grave. What a spectacle! what a scene! At the first resurrection all came forth in immortal bloom; but at the second the marks of the curse are visible on all. The kings and noblemen of the earth, the mean and low, the learned and unlearned, come forth together. All behold the Son of man; and those very men who despised and mocked Him, who put the crown of thorns upon His sacred brow, and smote Him with the reed, behold Him in all His kingly majesty. Those who spit upon Him in the hour of His trial now turn from His piercing gaze and from the glory of His countenance. Those who drove the nails through His hands and feet now look upon the marks of His crucifixion. Those who thrust the spear into His side behold the marks of their cruelty on His body. And they know that He is the very one whom they crucified and derided in His expiring agony. And then there arises one long protracted wail of agony, as they flee to hide from the presence of the King of kings and Lord of lords.

All are seeking to hide in the rocks, to shield themselves from the terrible glory of Him whom they once despised. And, overwhelmed and pained with His majesty and exceeding glory, they with one accord raise their voices, and with terrible distinctness exclaim, “Blessed is He that cometh in the name of the Lord!”

Then Jesus and the holy angels, accompanied by all the saints, again go to the city, and the bitter lamentations and wailings of the doomed wicked fill the air. Then I saw that Satan again commenced his work. He passed around among his subjects, and made the weak and feeble strong, and told them that he and his angels were powerful. He pointed to the countless millions who had been raised. There were mighty warriors and kings who were well skilled in battle and who had conquered kingdoms. And there were mighty giants and valiant men who had never lost a battle. There was the proud, ambitious Napoleon, whose approach had caused kingdoms to tremble. There stood men of lofty stature and dignified bearing, who had fallen in battle while thirsting to conquer. As they come forth from their graves, they resume the current of their thoughts where it ceased in death. They possess the same desire to conquer which ruled when they fell. Satan consults with his angels, and then with those kings and conquerors and mighty men. Then he looks over the vast army, and tells them that the company in the city is small and feeble, and that they can go up and take it, and cast out its inhabitants, and possess its riches and glory themselves.

Satan succeeds in deceiving them, and all immediately begin to prepare themselves for battle. There are many skillful men in that vast army, and they construct all kinds of implements of war. Then with Satan at their head, the multitude move on. Kings and warriors follow close after Satan, and the multitude follow after in companies. Each

company has its leader, and order is observed as they march over the broken surface of the earth to the Holy City. Jesus closes the gates of the city, and this vast army surround it, and place themselves in battle array, expecting a fierce conflict. Jesus and all the angelic host and all the saints, with the glittering crowns upon their heads, ascend to the top of the wall of the city. Jesus speaks with majesty, saying, “Behold, ye sinners, the reward of the just! And behold, My redeemed, the reward of the wicked!” The vast multitude behold the glorious company on the walls of the city. And as they witness the splendor of their glittering crowns and see their faces radiant with glory, reflecting the image of Jesus, and then behold the unsurpassed glory and majesty of the King of kings and Lord of lords, their courage fails. A sense of the treasure and glory which they have lost rushes upon them, and they realize that the wages of sin is death. They see the holy, happy company whom they have despised, clothed with glory, honor, immortality, and eternal life, while they are outside the city with every mean and abominable thing.

CHAPTER 73- The Second Death

Satan rushes into the midst of his followers and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, "The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon."

Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, "Amen!"

Said the angel, "Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever.

Appendix

Pages 13-20: "My First Vision."—That which is presented in this chapter was first published by the editor of the Day-Star, January 24, 1846, as "A Letter from Sister Harmon" dated "Portland, Maine, Dec. 20, 1845." It appeared again in print in 1846, 1847, and 1851 under the title "To The Remnant Scattered Abroad." The present title was assigned in 1882 in the reprinting of Experience and Views.

Detailed autobiographical accounts as published in 1860 and 1885 present that which appears here as two distinct visions. See "My First Vision" in Spiritual Gifts 2:30-35; Testimonies for the Church 1:58-61; and "Vision of the New Earth," in Spiritual Gifts 2:52-55; Testimonies 1, 67-70

Pages 15-20: Portrayal of Future Events.—As Mrs. White described that which God revealed to her concerning future events, she did so, at times, as one participating in these events, whether they were in the past or the present or the future. In response to inquiries as to her state in vision, she wrote:

"When the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. My attention is often directed to scenes transpiring upon earth. At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past."—Spiritual Gifts 2:292.

Ellen White, an Adventist herself, wrote as one present who saw and heard that which is yet to take place; E.G., Early Writings:

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming."—Page 15.

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with his own right hand placed them on our heads."—Page 16.

"We all marched in and felt that we had a perfect right in the city." "We saw the tree of life and the throne of God."

"With Jesus at our head we all descended from the city down to this earth."—Page 17. "As we were about to enter the holy temple "

"The wonderful things I there saw I cannot describe."—Page 19.

After the vision she was able to recall much of what had been shown to her, but that which was secret, and not to be revealed, she could not recall. As a part of the scene of what is to take place when God's people are delivered (page 285), she heard announced "the day and hour of Jesus' coming" (page 15; see also page 34). But of this she later wrote:

"I have not the slightest knowledge as to the time spoken by the voice of God. I heard the hour proclaimed, but had no remembrance of that hour after I came out of vision. Scenes of such thrilling, solemn interest passed before me, as no language is adequate to describe. It was all a living reality to me."—Ellen G. White letter 38, 1888, published in Selected Messages 1, 76.

The fact that she seemed to be participating in certain events offered no guarantee that she would be a participant when the events occurred.

Page 17: Brethren Fitch and Stockman.—In the account of her first vision Mrs. White makes reference to "Brethren Fitch and Stockman" as men she met and conversed with in the New Jerusalem. Both were ministers with whom Ellen White had been acquainted and who had taken an active part in proclaiming the message of the expected advent of Christ, but who had died shortly before the disappointment of October 22, 1844.

Charles Fitch, a Presbyterian minister, accepted the Advent message from reading William Miller's lectures and through his meeting with Josiah Litch. He threw himself wholeheartedly into the proclamation of the expected advent of Christ at the close of the 2300-year period, and became a prominent leader in the Advent Awakening. In 1842 he designed the prophetic chart used so effectively and referred to in Early Writings, 74. He died a little more than a week before October 22, 1844. His death came about through illness contracted through over-exposure in conducting three baptismal services on a chilly autumn day. (See Prophetic Faith of our Fathers, Vol. 4, 533-545.)

Levi F. Stockman was a youthful Methodist minister of the state of Maine who in 1842, with about thirty other Methodist ministers, embraced and began to preach the second advent of Christ. He was laboring in Portland, Maine, when in 1843 his health failed. He died of tuberculosis on June 25, 1844. It was to him that Mrs. White, as a girl, went for advice when in her discouragement God spoke to her in two dreams. (See Early writings, Early Writings, 12, 78-81; Prophetic Faith of our Fathers, Vol. 4, 780-782.)

Page 21: Mesmerism.—In order to justify their opposition, some early enemies of the visions suggested that Ellen White's experience was brought about through mesmerism, a phenomenon known today as hypnosis. Hypnosis is a state resembling sleep, induced through the power of suggestion, the hypnotized subject being in rapport with the one inducing the state and responsive to his suggestions. When, however, as Mrs. White here reports, a mesmerizing physician attempted to hypnotize her, he was helpless in her presence.

Ellen White early in her experience was cautioned regarding the perils of hypnosis, and in later years, on a number of occasions, she received instruction regarding it. She warned of the grave dangers accompanying any practice in which one mind would control another mind. (See The Ministry of Healing, 242-244; Medical Ministry, 110-112; , Patriarchs and Prophets, 349, 350, 353.)

Page 33: Nominal Adventists.—Those who united in sounding the first and second angels' messages but who rejected the third angel's message with its Sabbath truth, but nonetheless continued to espouse the Advent hope, are referred to by Mrs. White as the "nominal Adventists," or those who "reject the present truth" (Page 69), also "pifferent parties of professed Advent believers" (Page 124). In our early literature these people were also referred to as "First-day Adventists."

A large number of Christians were disappointed in the autumn of 1844 when Christ did not come as they expected. The Adventists divided into several groups, the survivors of which today comprise the Advent Christian Church, a small body, and the Seventh-day Adventists. Only a few among the Adventists maintained their confidence in the fulfillment of prophecy in 1844, but those who did stepped forward into the third angel's message with its Seventh-day Sabbath. Of the experience at that critical period Ellen White later wrote: "Had Adventists, after the Great Disappointment in 1844, held fast their faith, and

followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive his people to their reward.

"But in the period of doubt and uncertainty that followed the Disappointment, many of the Advent believers yielded their faith. Dissensions and divisions came in. The majority opposed with voice and pen the few who, following in the providence of God, received the Sabbath reform and began to proclaim the third angel's message. Many who should have devoted their time and talents to the one purpose of sounding warning to the world, were absorbed in opposing the Sabbath truth, and in turn, the labor of its advocates was necessarily spent in answering these opponents and defending the truth. Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!"—Selected Messages 1:68.

Pages 42-45: Open and Shut Door.—As Mrs. White discussed the great Advent movement and the Disappointment of October 22, 1844, in The Great Controversy and referred to the positions taken immediately after the disappointment, she makes mention of the inevitable conclusion that was held for a short time that "the door of mercy was shut." But as she states, "clearer light came with the investigation of the sanctuary question." See "Historical Prologue" in this volume and The Great Controversy, 429, and the entire chapter "In the Holy of Holies," pages 423-432.

Concerning her own personal relationship to this matter, she wrote in 1874 that she "never had a vision that no more sinners would be converted." Nor did she ever teach this

view. “It was the light given me of God,” she wrote at another time, “that corrected our error, and enabled us to see the true position.” (Selected Messages 1:74, 63.)

Pages 43, 44, and 86: Mysterious Knockings in New York, and Rochester Knockings.—Reference is here made to incidents relating to the beginnings of modern spiritualism. In 1848 mysterious rappings were heard in the home of the Fox family at Hydesville, a community about thirty-five miles east of the city of Rochester, New York. At a time when there were various conjectures as to the cause of the rappings, Ellen White announced, on the authority of the vision given to her, that they were a manifestation of spiritualism, that this phenomenon would develop rapidly, and in the name of religion would gain popularity and deceive multitudes, developing into Satan’s last-day masterpiece of deception.

Page 50: Messengers without a Message.—This expression appears in an account of a view given to Ellen White on January 26, 1850. At this time the sabbath-keeping Adventists had no church organization. Nearly all were fearful that any type of organization would bring in formality among the believers. But as time went on, discordant elements began to make their way into the ranks. Messages of warning came from Ellen White, and the sabbath-keeping Adventists were led step by step to adopt the forms of church organization. As a result the companies of believers were knit together more closely than before; a way was devised to give recognition to ministers who gave evidence that they could preach the message and support it with their lives; and provision was made to cast out those who, under the pretext of presenting truth, taught error. See “Historical Prologue.”

Pages 61, 62: Unity of the Shepherds.—See note for page 50, Messengers without a Message.

Page 75: Duty to go to Old Jerusalem.—Mrs. White refers to erroneous views then held by a very few. The next year, in the The Review and Herald, October 7, 1851, James White writes of “the distracting, unprofitable views relative to old Jerusalem and the Jews, etc., that are afloat at the present time,” and of “the strange notions that some have run into, that the saints have yet to go to old Jerusalem. Etc., etc.”

Page 77: Editor of the Day-Star.—Enoch Jacobs lived in

Cincinnati, Ohio, and published the Day-Star, one of the early journals proclaiming the second advent of Christ. It was to Enoch Jacobs that Ellen Harmon in December, 1845, sent an account of her first vision, hoping to stabilize him. She had observed that he was wavering in his confidence in God’s leadership in the Advent experience. It was in the Day-Star that the editor published Mrs. White’s first vision, in the issue of January 24, 1846. In a special number of his journal, the Day-Star Extra, February 7, 1846, the memorable article concerning the heavenly sanctuary and its cleansing, prepared by Hiram Edson, Dr. Hahn, and O. R. L. Crozier, was published. It set forth the scripture teaching relative to the ministry of Christ in the most holy place of the heavenly sanctuary beginning October 22, 1844. In this journal also on March 14, 1846, a second communication from Ellen Harmon’s

pen was published. (see Early Writings, 32-35.) Reference in the paragraph under discussion is to later views held by Mr. Jacobs and the spiritualistic delusions he espoused.

Page 86: See appendix note for pages 43, 44.

Page 89: Thomas Paine.—The writings of Thomas Paine were well known and widely read in the United States in the 1840's. His book Age of Reason was a deistic work and detrimental to Christian faith and practice. The book began with the words "I believe in one God and no more." Paine had no faith in Christ, and he was used successfully by Satan in his attacks upon the church. As Mrs. White indicated, if such a man as Paine could find entrance to heaven and be highly honored there, any sinner, without a reformation of life and without faith in Jesus Christ, could find admittance. She exposed this fallacy in vigorous language and pointed out the irrationality of spiritualism.

Page 101: Perfectionism.—Some of the early Adventists, shortly after the 1844 experience, lost their hold on God and drifted into fanaticism. Ellen White met these extremists with a "thus saith the Lord." She rebuked those who taught a state of perfection in the flesh and therefore could not sin. Of such Mrs. White later wrote:

"They held that those who are sanctified cannot sin. And this naturally led to the belief that the affections and desires of the sanctified ones were always right, and never in danger of leading them into sin. In harmony with these sophistries, they were practising the worst sins under the garb of sanctification, and through their deceptive, mesmeric influence were gaining a strange power over some of their associates, who did not see the evil of these apparently beautiful but seductive theories....

"Clearly the deceptions of these false teachers were laid open before me, and I saw the fearful account that stood against them in the book of records, and the terrible guilt that rested upon them for professing complete holiness while their daily acts were offensive in the sight of God."—Life Sketches, Life Sketches, 83, 84.

Pages 116 and 117: The Lord's Supper; Women Washing Men's Feet, and the Holy Kiss.—The pioneers of the Seventh-day Adventist church, having accepted the Sabbath truth, eagerly reached out to follow the word of God in every particular, while at the same time they were careful to protect themselves against distorted interpretations of the word and any extremes or fanaticism. They saw clearly the privileges and the obligations of the Lord's Supper established for the church by our Lord. There was some question about foot washing and the holy kiss. In this vision the Lord made clear certain delicate points that would guide and guard the emerging church.

As to the matter of the frequency with which the ordinances should be observed, some insisted on once a year; but the instruction was given that the Lord's Supper should be more frequently practiced. Today the church follows the plan of observing the ordinances four times annually.

Counsel was given concerning the washing of feet. Apparently there were some differences of opinion as to the procedure to be followed. Some had moved injudiciously and the result had been "confusion." Counsel was given that this ordinance should be performed with care and reserve, in such a way as not to arouse prejudice. There was some question about the propriety of men and women washing one another's feet. On this point Ellen White brought forth scripture evidence which indicated that it would be proper for a woman—apparently under certain conditions—to wash the feet of a man, but she counseled against a man washing the feet of a woman.

Concerning the holy kiss, the SDA Bible Commentary states:

"In the East, especially, the kiss was a common mode of expressing love and friendship in greeting. (See Luke 7:45; Acts 20:37.) The 'holy kiss,' or 'kiss of charity' (1 Peter 5:14), was a symbol of Christian affection. It seems to have become a custom with early Christians to exchange this greeting at the time of the Lord's supper (Justin Martyr First Apology 65). Later writings indicate that it was not the custom to give this 'holy kiss' to one of the opposite sex (Apostolic Constitutions II. 57; viii. 11)."—The S.D.A. Bible Commentary 7, 257, 258..

It was the custom among the early sabbath-keeping Adventists to exchange the holy kiss at the ordinance of humility. No reference is made to obvious impropriety of exchanging the holy kiss between men and women, but there is a call for all to abstain from all appearance of evil.

Page 118: Making a Noise.—The gospel net draws in all types of people. There were some who felt that their religious experience was not genuine unless marked by noisy, demonstrative shouts of praise to God, loud and excited prayers, and animated amens. Here again the church in its early experience was given a note of warning, calling for decorum and solemnity in the worship of God.

Pages 229-232: William Miller.—In the references to the great advent awakening in America in the 1830's and 1840's, William Miller is often mentioned. In the book The Great Controversy an entire chapter is devoted to the life and ministry of William Miller under the title "An American Reformer" (Pages 317-342). William Miller was born in Pittsfield, Massachusetts, in 1782 and died in Low Hampton, New York, in 1849. At the age of four he moved with his parents to Low Hampton, New York, near Lake Champlain and grew up on a frontier farm. He was always studious and a careful reader. He became a leader in his community. In 1816 he set about to give careful study to the word of God, and his study led him to the great time prophecies and the prophecies relating to the second advent. He concluded that the second coming of Christ was near. After reviewing his positions over a period of years and assuring himself as to their certainty, he responded in early August, 1831, to an invitation to publicly present his views on the prophecies. From then on his time was devoted largely to the heralding of the Advent message. In due time he

was joined by hundreds of other Protestant ministers who participated in the great Advent Awakening of the 1840's.

At the time of the Disappointment on October 22, 1844, Miller was worn and ill. He depended largely on his younger associates who stood with him in proclaiming the Advent message. They led him to reject the Sabbath truth as it came to his attention soon after the Disappointment. For this they, and not William Miller, will be held responsible. Ellen White writes of this experience on page 258, and assures us that Miller will be among those who will be called from their graves at the sound of the last trump.

Pages 232-240, 254-258: Three Angels' Messages of Revelation 14.—In a series of three chapters, beginning on page 232, Ellen White discusses the first, second, and third angels' messages. She was writing for those who with her had passed through the great Advent Awakening and the disappointments of the spring and fall of 1844. She did not attempt to enter into an explanation of these three messages, but assumed that her readers had a full knowledge of this experience. She presented that which would bring courage and understanding to her fellow believers in the light of their experience. We must turn to her book The Great Controversy for a detailed account of the burden of these messages. The first angel's message sounded the warning of the approach of the hour of God's judgment. See The Great Controversy, chapters "Heralds of the Morning," Pages 299-316; "An American Reformer," pages 317-342; and "A Great Religious Awakening," Pages 355-374. For the presentation of the message of the second angel, see the chapter "A Warning Rejected," beginning on page 375. The account of the disappointment is presented in the chapters "Prophecies Fulfilled," Pages 391-408;

"What is the Sanctuary?" pages 409-422; and "The Holy of Holies," pages 423-432. The third angel's message is set forth in the chapter "God's Law Immutable," pages 433-450; and "A Work of Reform," pages 451-460.

Page 238: Close of the Second Angel's Message.—While we understand clearly that the messages of the first and second and third angels are messages that have their application today, we recognize also that in their initial proclamation the sounding of the first angel's message with its declaration that "the hour of God's judgment is come" is linked with the proclamation of the expected advent of Christ in the 1830's and early 1840's. The second angel's message had its initial sounding early in the summer of 1844 in the call to the Advent believers to come out of the nominal churches that had rejected the proclamation of the first angel's message. And while it is true that the second angel's message continues to be present truth, there was a climactic closing up of the second angel's message immediately preceding October 22, 1844. When the messages of the three angels come prominently before the world again just before the second advent of Christ, the angel of Revelation 18:1 Joins in the proclamation of the second angel in the message that "Babylon is fallen." "Come out of her, my people." See the chapter "The Final Warning" in The Great Controversy, 603-612.

Page 254: See appendix note for pages 232-240.

Page 276: Slaves and Master.—According to Revelation 6:15, 16 there will be slavery at the second advent of Christ. Here we find the words “every bondman, and every free man.” The statement by Ellen White under discussion indicates that she was shown in vision the slave and the slave master at the second advent of Christ. In this she is in perfect accord with the Bible. Both John and Mrs. White were shown conditions that would exist at the second coming of our Lord. While it is true that negro slaves in the United States were freed by the emancipation proclamation, which went into effect six years after statement under discussion was penned, the message is not made invalid, for even today there are millions of men and women in actual or virtual slavery in different parts of the world. It is not possible to pass judgment on a prophecy of the future until we have reached the time for the fulfillment of that prophecy.

Awaiting the End